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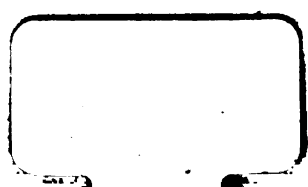
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411

2





J. B. M. Whiting.

1860



(1)

THE
LOVE OF CHRIST

ALWAYS THE SAME.

BY
WILLIAM HUNTINGTON, S.S.
MINISTER OF THE GOSPEL
AT PROVIDENCE CHAPEL, LITTLE TITCHFIELD STREET,
AND THE CITY CHAPEL.

Having loved his own which were in the world, he loved them unto the end.
JOHN XIII. 1.

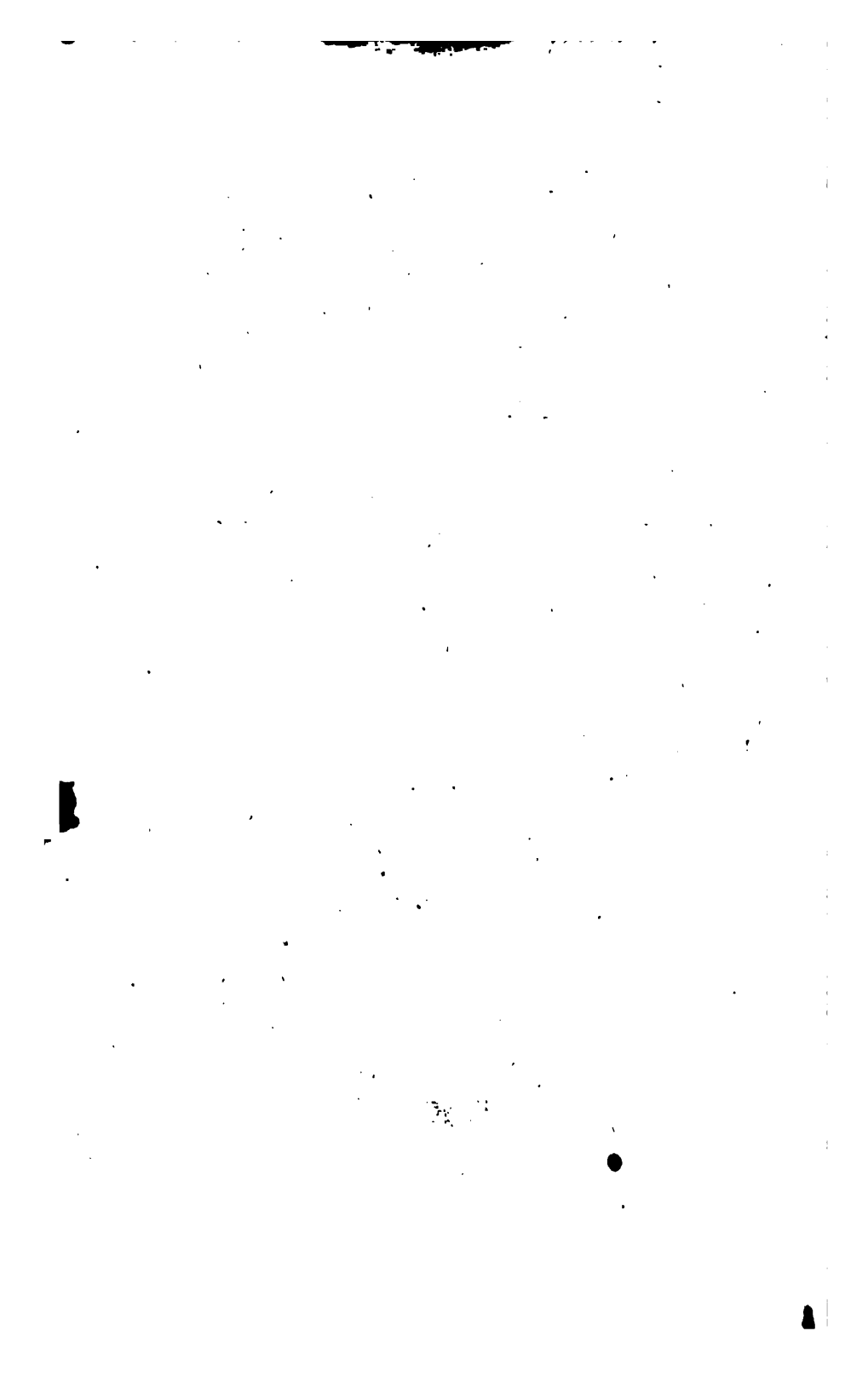
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Cumberland.

1809.



TO

THE REV. MR. HUNTINGTON.

MY DEAR FRIEND,

I CONCEIVE it will give you no small degree of pleasure to hear, how God has honoured his servant, and given testimony to the word of his grace during your late blessed visit to us in the Isle of Ely. I therefore take the earliest opportunity to inform you that the good Lord has, through your instrumentality, been pleased to deliver from sore bondage the poor man that you saw at work in our garden. He came this morning to acquaint me of the glorious liberty that God has proclaimed to him while under the word; and also of the love and peace that he has enjoyed since you left us. For he told me that he was as sure that he should be saved, as that there is a God, and repeated it several times: and added, 'Nor shall all the devils in hell ever prevent it.' He said he should have cause to bless you to the day of his death, let it come when it may. He is so fully persuaded of this, that he has not one doubt but he shall die in the joys of a good hope. At the beginning of his distress

he occasionally heard at Downham Meeting; but after Mr. Jenkins had been amongst us the former took on himself to burlesque the discourses of the latter, at which this poor man was so disgusted that he never went again: they that fear God shall come forth of them all. He says he was first raised to hope under you, and has frequently been much indulged and encouraged while hearing the word; but as soon as you had finished the discourse all was gone. He tells me he has suffered deeply in his soul of late, and had concluded, before you came down, that it was impossible for God himself to save a sinner so vile as he found himself to be: he says his troubles at times were such, that he thought he could not live, yet he knew that, if he died in the state that he was then in, he should most certainly be damned. But, as soon as ever you opened your mouth in prayer, he declares that he felt such comfort flow into his heart as he cannot describe. In short, he declares you asked for every thing that he wanted, and when you preached the word came with such amazing power and consolation into his soul, that it cast out all fear, and all torment. This was on the Sunday morning at Downham. He is now sitting by me while I am writing this; he came to me last night, and again this morning, between five and six o'clock. He desires me to give his kind love to his dear father in Christ.

Jesus, for such, he says, he knows you to be; and begs to be favoured with an interest in your prayers; and, if you would condescend to favour him with a few lines, he shall esteem it a peculiar favour: for he says he knows you have begotten him in the bonds of the gospel; and such a love does he feel to you that he shall never be able to express. His name is Waddelow Stevens; he desired me to say that he is now in the thirtieth year of his age. He told me this morning that he had some conversation with his wife last night, and he is in hope that God has not forgotten her, as she is far from being at ease in Zion. He is a very simple, honest man; both myself and Mr. M — have long entertained a favourable opinion of him; but, being a man of very few words, and having never once opened his mouth before to us on a religious subject, we were the more surprised to hear this glorious account. He tells us that he should have come to you before you left Downham, but, as he knew the liberality of your heart, he dared not. He says that he shall have cause to bless you as long as he is in the world; and, let his end come whenever it may, he is fully persuaded, and that without one doubt, that he shall end his days in peace. He says, he thinks, if possible, that his comforts have increased more and more ever since you left us; yea, he declares that heaven itself cannot

afford more consolation than what he now feels. He says that he wishes he could write; he has sufficient matter for an endless epistle. God's goodness to this poor man has provoked some to jealousy; nor can I say that I am altogether without heat from this flame; for, although I know it is better than life itself to have a good hope through grace, yet I want also to be favoured with the fulness of that love that casteth out all fear. For, let me be favoured with what encouragement I may while hearing, I cannot retain it. I remember, two years since, you told me to watch the good hand of God, for you said you had no doubt but I should soon hear of some poor souls to whom the word would be made a blessing. Last year Mrs. Etches escaped the dismal regions, and Mrs. Few found the door of hope. And this year this poor man has been favoured with a sweet sound from the jubilee trumpet. The former I rejoiced at; nor could I refrain from tears at hearing the latter: but I will leave you to judge of my feelings, when the contested prize of the bosom is possessed by another, which is what I have so long and so earnestly sought. But in this I fail not: I always beg of God to let his word run and be glorified whenever you come down among us. But can I be wrong if I covet earnestly the best gifts for my own soul?

Adieu, my ever dear, my valuable, and ever blessed friend: accept my most unfeigned and most fervent love yourself; tender the same to my dear Lady S—; and, with kind remembrance to all friends at Cricklewood, conclude me, in the best of bonds, ever

Yours most affectionately,

MARY MARTIN.

Downham, Aug. 7, 1809.

TO
MRS. CHARLES MARTIN,

Little Downham, Isle of Ely.

MARY's artless and simple account of the poor man's deliverance came safe to hand, and it is a most humbling and self-abasing consideration to me, being a true copy of a living epistle, and a sweet exhibition of the unparalleled condescension and humiliation of God, in setting the broad seal of heaven to the commission of the most despicable and the most abhorred of all ambassadors; but God, knowing that I am much hated, hath therefore given me another son.

And if a multitude of various looks can speak, and countenances can proclaim, and if I have any skill in reading the risings and fallings, the goings and comings, the approbation and then the fear, the risings in hope and sinking in dread, the shining with oil and the weepings of love: I say, if I can read these inward motions by the countenance, which is a true index of the heart, you will, ere long, acquaint me with the birth of another son, unless he be one that comes from some distant place. It is a poor young man that I allude to, a face that I have often seen in the barn; both his ears were most assuredly unstopped, and he heard the voice of the charmer, and moved

in concert with it; his countenance and my mouth kept pace and footed it together, until the damping conclusion of 'I add no more' put a stop to the dance; it was so conspicuous, that I could but observe it, and he was too much lost in amazement to think of concealing. I mentioned the circumstance to you and Mr. M. afterwards, though neither of you could inform me who he is; but we shall not lose him in the crowd, for, when the voice of pardon says to the prisoner, 'Go forth,' then they that sit in darkness must shew themselves, Isaiah xlix. 9. He must appear, for all such ~~shall~~ return and give glory to God, if nineteen hypocrites depart without it.

I was not a little surprised, when we first walked together in the garden, at the poor man you speak of; both his words and his countenance expressed a most hearty welcome, and his hand the most cordial reception; such salutations and embraces are seldom lavished away upon the off-scouring of the earth. I expect no less, either by word or look, than to be considered and received as an enemy, a deceiver, a troubler of Israel, or as a spy upon the nakedness of the land. But, as every good work proclaims the workman, so a man's gift, especially the gift of the Holy Spirit, makes room for him. If the word is a hammer, it breaks the rock; if a fire, it dissolves the mountains; if a candle, it searches Jerusalem; if a voice of thunder, it alarms the secure; and, if as the

piercings of a sword, entrances and inroads into the heart and conscience are made. "A wise man," saith the proverb, "scaleth the city of the mighty, and casteth down the strength of the confidence thereof," for whenever the word enters the power of the Spirit is clearly manifested, and a full proof of the ministry is made; and convinced souls dare not hate, though they cannot love; and, if they cannot approve, they dare not reproach; for our call, commission, and authority, are all manifested and established, even in their own confidence as well as in their own conscience; for such believe and tremble, feel and are affrighted.

But nothing makes us so welcome to the most distant fraternity of Jesse, as the horn of unction, when we are sent to pray over those who are sick of sin and of self, and to anoint them with fresh oil in the name of the Lord. And it appears, by the man's cordial reception of me at my coming, that the Comforter had shewed him beforehand things to come, though his understanding might be unfruitful upon this head; because he gladly received the spy, when joy and peace soon followed; for there is no beauty in our feet upon the mountains until the oil of joy anoints the eyes of the spectators; and even this is but a faint discovery of the glory of his image who is the only begotten of the Father, full of grace and truth.

The poor man is a true copy of the power of the gospel, and an excellent portrait of its sim-

plicity. Truth goes before in the promises, and faithfulness follows after and makes them good. The gospel is a display of the eternal love of the Holy Trinity to the sinful sons of men, and this divine love shed abroad in the heart is God's image in man. The Holy Spirit is the seal, and love the impression; and he that believes the love of God sets the hand of faith to the impress of love, and confesseth with his mouth that God is true.

It is now nine or ten years since I first went into the island, and the work has been chiefly ploughing, stirring, sowing, and some work at breaking the clods: but reaping, binding, shocking, and ingathering, are the sweetest branches of the Lord's husbandry, for, "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." This we see, and this we can say, that although the offence of the cross is not ceased, as under the ministry of the letter, yet the pleasure of God prospers in the hand of the Mediator; and he sees, and we too, the travail of his soul, which is a satisfaction to him and a pleasure to us. It is true the work among us is not begetting, quickening, labouring, bringing forth, and making perfect, a whole family under one discourse, as it is among some of your neighbours; yet as the first are last, so we hope that the last will be first.

Old Sarah never was so quick in her motions

as Hagar, for they that believe shall not make haste; nor is Zion so prolific as Jerusalem that now is; but, when the Lord returns according to the time of life, Zion is sure of a seed. When God visits the miserable soul with his salvation, and the consolations of his love by the Spirit, we are sure of an addition to the family; the grand example of this to all succeeding ages is recorded Genesis xxi. 1; "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son." Hence it appears that Isaac was an heir of promise; God did as he had spoken, and his presence fulfils the promise; and all that come forth without this divine visitation have no more members of the new man, nor any more features of God's image, than a snail.

You may tell the young man that I have it not in my power to forget him, for such are my joy and crown; and both the anointing, and the cap of state, will have a place in the hearts of all who are made kings and priests unto God, and especially in them whom God condescends to use in anointing others.

If Peter be bidden to arise and kill, he is commanded also to eat: when God restores comforts to Ephraim, he restores the same to those that be-moan him. Nor is it likely that God and his angelic neighbours should rejoice together in heaven over one sinner that repenteth, and all his friends upon

earth be silent on the occasion; no, they are both called upon, and called together, to acquiesce in, and to rejoice at, this happy meeting and eternal union, when God and the penitent meet together in Christ Jesus. None but elder sons, who are in their first-born state, will be silent, fullen, and angry, on such an occasion, and to such a degree as never to come near to God, to his saints, and to his worship any more; "He was angry and would not go in," Luke xv. 28.

The spouse may be jealous, and angry too, when the daughters of Jerusalem take up the knee and the bosom also, as jealousy often surmises; but then this is only partial and temporary, like the indignation of the ten disciples against James and John, about a seat at the right and left hand of the Lord, Matt. xx. 24. But this fire, though it was vehemently hot, yet it was not lasting; it was not like the anger of Esau, it did not tear perpetually, nor was their wrath kept for ever, Amos i. 11. Mary has no cause to be touched with jealousy on this occasion, nor any other person who fears the Lord, who favours his cause, and who waits upon him and for him; for this they have from his own mouth, "They shall not be ashamed that wait for me." Nor is Mary ignorant of these indulgencies; she is no stranger to freedom and familiarity with him; she has often approached with boldness, and left many cares and burdens behind her, and has obtained both

faith and hope; and she has so strong a testimony of this both from the Spirit and her own conscience, that she dares not deny either without belying both. Wedding days do not last all the year round, nor is the character of a bridegroom the only one that Christ sustains. He is a husband, a father, a master, and a ruler; and he appears, and fills all these in turn, and in one of these you are sure to have him. The feast of the passover was not kept all the year through, only once a year; if all is festivity, who is to carry the cross? who to bear the heat and burden of the day? who are to endure the furnace? and who to keep open the path of tribulation? The last description the angel gives of the company bearing palms in heaven, is, that these are they who came out of great tribulation; and it was this that drove them to wash their robes and make them white in the blood of the Lamb. I would to God that all who wait at Wisdom's gate were as forward as Mary. You remember my dream of the river, the boat, the company, the cottage, the green lawn, and the golden-headed bird, and the way in which I caught it. Since I have been writing this the dream came fresh to my mind, but some parts have escaped my memory; be so kind as to send that letter back to me if you have not destroyed it; for, although I place no confidence in dreams, yet some parts of that are now apparently verified. Mary cannot forget the various

times that she has been so sorely beset by a sleepy devil; the sudden fall of this upon you, and at no other time but when engaged in religious exercises, makes manifest from whence it comes. God says, Awake and watch: then it must be the devil that lulls us to sleep when at prayer; but there is no danger of sleeping when the flames of jealousy are kindled; if any thing under heaven will keep you awake, this will; therefore this also is among the all things that work for good, to them that love God.

I must now address my son. And what shall I say to thee, my son? Why I will say, as Joseph did to Benjamin, "God be gracious unto thee, my son;" and remember that God hath formed thee for himself, that thou mayest shew forth his praise. Such are to go out with joy, and be led forth with peace, while the Holy Spirit will cast up the highway, and make crooked things straight, and rough places plain, and convince thee, by his love within, that charity is the more excellent way. But a brother is born for adversity. Some will hear thy report, see and admire the work, and take encouragement from it to wait, to watch, and to hope for the same benefit; while others will see and hate the change; these will watch for thy halting, and make thee an offender for a word; and, if God keep thee as upright as the palm-tree, yet a vile antinomian thou must be called; from this no heaven-born soul can be

exempt in our days, for such aspersions are intended for no other purpose but to blacken those whom God condescends to keep clean.

Thou art come forth at a busy time; it is the beginning of wheat harvest; and thy mind, thoughts, and affections, will be so entertained above, that thou wilt be as awkward and inexperienced at the scythe and sickle, as I was at the hoe and the rake; but the harvest must be got in, and thou art at work for them who are in the same secret, and who know the difference between jubilee and common years, and who can make allowances on such occasions. God has shewed thee the way of life, and has set before thee an open door, and none can shut it. Christ Jesus is the new and living way, and faith and love are living feet, these will move on at every transforming view of a dear Redeemer. Be grateful, be thankful; stand fast, and cleave close, and the God of peace shall be with thee.

I thank Mary for these welcome tidings, and blest my God, who does not suffer the antinomian to labour in vain. My kind love to Mr. M. and all that love our Lord Jesus Christ in sincerity; while I ever remain, in the bond of the everlasting covenant,

Your most affectionate Friend and Servant,

THE COALHEAVER.

to
THE REV. W. HUNTINGTON.

DEARLY BELOVED AND REV. SIR,

IN love to you, I write to inform you a little of God's dealings with me. About five or six years ago the dear Lord was pleased to give me a sight of my lost and undone state; I saw and felt that if I died in the state that I was then in, I was as sure to be damned as I was born; I was afraid to go to sleep for fear I should lift up my eyes in hell, as the rich man did, for I had him always before my eyes, and in the morning I used to cry out, O! what a mercy to be out of hell!

I was brought up to the church of England, but I was obliged to lay by all my forms of prayer, and cry, God be merciful to me a sinner. I was convinced that you and Mr. Jenkins were God's servants, and when I got a little better (for I had been very ill in body) I went to hear Mr. J——; his text was, "Come out from amongst them, and be ye separate," &c. and so I did, for my heart was cleaving to a new family, which I believed to be the children of God.

I had twelve miles to walk to hear Mr. J—, and, as I was going one Sunday, I called on a man that used also to hear the word at Lewes, and there sat a young man reading one of your books. I heard him till I found I was condemned on

every hand; I thought there was no way left for me to escape; all my righteousness was as filthy rags, therefore I was brought to hunger and thirst after something better. I had, however, a little comfort at times from these words, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;" and, "As many as I love I rebuke and chasten, and scourge every son that I receive; and they that are without chastisements are bastards and not sons." But carnal reason and unbelief said it could not be love that exercised me so. If I had ten thousand worlds, I could have left them all for a part or lot in Christ Jesus, for I saw him a complete Saviour, so suitable to my case; but, O! that sin of unbelief, which is the greatest of all my plagues! Yet my prayer was, for God to search me, and try me, and know my heart and thoughts, and see if there was any wicked way in me, and lead me in the way everlasting. And so it is to this day, for I am afraid of my own heart, it being deceitful above all things, and desperately wicked. But God did not suffer me to shun the light, but to come to it, for I longed to know the worst of myself. I found God to be in Mr. J. of a truth, and I was searched and tried to, and sometimes comforted, until I was brought down to the feet of Christ. Come what may; come life, come death, come heaven or come hell; here I am, O Lord! do with me what seemeth good in thy sight; not my

will, but thine be done. I knew God would be just in sending me to my own place, for sinning against him; but instead of that I felt humbleness, meekness, contrition of heart, godly sorrow, repentance, and self-abasement; and soon after this I went to Bolney to hear you, which I never had done before. I do not remember your text, but this I do remember, that you preached Christ Jesus, and he was to me the chiefest among ten thousand, and the altogether lovely. I was much humbled under a sense of God's goodness, and my own vileness; O! the love that I felt to you, and to your God! I walked very humbly for some time, and delighted myself in the ways of God, particularly in private prayer, for I found nearness of access to God; but I could not bear the thoughts of your leaving Suffex, for when you came to Lewes I heard you again; and when you went away I used to long to go with you to London, and would have been glad to be your servant, or any thing else; for I think, when I have been in these frames, that I could have laid down my life for you.

After this I had a dream; I dreamed that I was in a furnace, and that I went down as though it was nearly into hell itself, and up I came again; and there was one sitting by which I conceived to be the Son of God; every time I had a view of him hope sprung up, and a confidence that I should not be lost; and I was not, for he brought

me out safe, I awoke, and behold it was a dream; and when I awoke I felt very humble, and willing to go through the fiery trial, for I did believe that dream to be from God, though I have had many dreams, from the devil. Soon after this love began to wax cold again, and my affections were going after idols; and I went so far, that I thought I would have my own way, if I was damned for it. I found my corruptions get lively and strong, and I found unbelief, carnal reason, hardness of heart, rebellion, enmity, and hard thoughts of God, and the lust of the flesh, work like the fire of hell; "O wretched man that I am!" I thought these things would work my destruction, when these words were sent home to me, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation;" and, "There is no peace, saith my God, to the wicked." Here I expected to be cut off: but God changeth not, therefore it is that I am not consumed. "The backslider in heart," the scripture saith, "shall be filled with his own ways;" and so was I, for the dear Lord made me sick of idols, and sick of self; and the more I prayed against my corruptions and lust the worse I was, and the devil told me I had better give up prayer, for it was of no use, seeing I was not a child of God; for God says, "Ask and you shall have, seek and you shall find,

knock and it shall be opened unto you;" but you have been praying long without receiving any answer. And, as I gave way to this, the devil gained ground, and I lost it; I thought, as Job says, that if I prayed and God had answered, yet could I not believe that he had hearkened unto my voice. O how ashamed have I been to think how I have dishonoured God through this damning sin of unbelief. I find, without God, I can do nothing good, no not so much as think a good thought, if it would save my soul. It is a blessed thing for me that there is no part of my salvation left for me to work out; if there was it would be all over with me. I have no merit, no worth or worthiness in me, for in my flesh dwelleth no good thing. I think I do know what the plague of the heart is; for, if I got any comfort, I was called by Satan to give an account what promise brought it, for it must be some particular promise, or else it would not do. So I thought I was not a child of promise, because I had not the promises brought to me as some have: but, since I have sat under you, I have not been much concerned about the word, for the kingdom stands not in word, but I am sure that I have felt the power.

I came to London last November, and I was in a very heavy trial when I came, and so troubled that I could not speak, and so ill in body that I was troubled even to walk. I had not been long in

town before you preached from this text, "Save thy people, O Lord, and bless thine inheritance; feed them also, and lift them up for ever." You laid, what you aimed at was to bring forth a few sweet things from your text; and, blessed be God, so you did, and so I found it; it was sweeter than honey, or the honey-comb, and I had a feast of fat things. All my doubts were gone, and all my fears removed; all my corruptions and lusts were subdued; and I felt love, joy, peace, humbleness of mind, and meekness, spring up, and I had a meek and quiet spirit givento me, for I had not a doubt of my interest in Christ. The fear of death and judgment, hell and damnation, all died away, while the Spirit bore witness with my spirit that I was a child of God. I found what we used to say at church to be true, that God filleth the hungry with good things, and sendeth the rich empty away. I could thank and bless God with all my soul for what he had done for me, and I was very happy for a few weeks, and did sweetly feed on your discourses; but, alas! my comforts went away again and troubles came. I felt great doubtings and fearings; my corruptions and lusts got very strong and powerful, and my heart very hard, and I was both peevish and fretful. If I read the Bible, I was as though I should give God the lie; and, in prayer, as though I should blaspheme and die. I conceived myself to be under a delusion, and that it was presumption I had

got under you : I fancied the dear Lord had left me, as he did Saul ; and it was suggested to me, ' Are you sure that your minister is right, does he really feel what he preaches ? ' I was in this state for some weeks, and thought that the workings of these evils could not be for my good, or for the glory of God, and was thereby brought very low. Afterwards it pleased God that you should preach from this text, " God is faithful, by whom you were called to the fellowship of his Son, Jesus Christ our Lord. " You gave such a description of the trial I was in, the temptations I was exercised with, and our being called to the fellowship of Christ, that it pleased God to own, bless, and apply the word with power, so that the devil was obliged to be off with his fiery darts, and I went home in sweet peace. Truly, I can say, God is faithful, and will not forsake the work of his own hands, nor suffer us to be tempted above that which we are able to bear. By these trials I find out the two principles, the new man and the old ; and I would not commit another sin against God, if it was his blessed will, for all the world ; yet I find a principle, that lives in me, that loves sin as well, if not better, than ever it did, and can feast upon nothing else but sin ; and the sins that I used to indulge myself the most in, are they which I now find my greatest plagues. Dear Sir, I lost all fear of death when you preached from this text ; " When he

shall come to be glorified in his saints, and admired in all them that believe." The language of my soul was, Come, Lord Jesus, come quickly. You said there were some that were waiting for the second appearing of Christ Jesus; and, blessed be God, I found myself to be one of that number, though so vile, that I am not worthy of the least of all God's mercies, for I deserve nothing at his hands but everlasting destruction.

I hate and abhor myself: this I now speak and feel, for God has given me a humble heart; it is the goodness of God that has led me to repentance, and it has led me to God, and not from him. Bless his most holy name, I love him because he first loved me, and gave himself for me, the chief of all sinners; for my sins have been against light and love. Dear Sir, I fear I shall weary you, but I love to be speaking of these things when I can, for it is all my delight, and all my happiness; for every thing short of Christ I count vanity, and it is no more to me than the drop of a bucket.

I was much blessed when you spoke from these words: "Now he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." O how I was comforted and established! I went home rejoicing in God, having no confidence in the flesh. I found myself firm on the rock, which is Christ

Jesus; and I believe that you was chosen in him, before the world was, to bring me to Christ. I love to hear you on the life of the soul, for this is my comfort in my affliction; the word of the Lord hath quickened me. That little book of yours hath been a blessed book to me, I mean, 'The Destruction of Death by the Fountain of Life.' Dear Sir, I am a witness that God speaks to the heart of his people by you; Paul may plant, and Apollos may water, but God must give the increase, for the excellency of power is of God, and not of man. Do excuse, dear Sir, the freedom I take with you; for I think there never was a son in the flesh that did love a father as I love you in the spirit, because God is in you. These words have been sweet to me, when you have said, 'Christ in you the hope of glory,' for glory is what I am hoping for; and, instead of being afraid of death, I often wish for it, for I am a stranger and a pilgrim in this world. I am crucified to the world, and the world to me, and my delight is in the ways of God; he has got my heart, and where my heart is there must my treasure be also. The ever-blessed God is my portion, and in him do I trust; I only want to enjoy more of his love, but bless him for ever for what I have. There is one thing I cannot submit to, and that is for you to die. May the Almighty and ever-blessed God abundantly bless you, both in soul and body, and give you a door

of utterance, and grant you long life, and many days, for his and his church's sake ! so prays the least of all saints. And if you count me worthy of your notice, pray for me, and please to answer this, to let me know whether it is right or wrong my writing to you, for I have been much exercised about it. Sir, I have sent you the plain truth; learning I have none, but what I have felt that have I written.

Please to direct thus,

WILLIAM WOOD,

N° 14, Frederick Place,

Newington, Surry.

August 4, 1809.

TO
MR. WILLIAM WOOD,

Frederick Place, Newington, Surry.

MY DEAR SON,

Yours came to hand, and I thank you for it, and I have thanked my God for the pleasing contents. God has, as far as I can judge, led thee to the rock that is higher than thou; thou art upon the foundation that God hath laid in Zion; a living stone upon the life-giving rock, hewn out of the quarry of nature, squared by afflictions, smoothed by pardon and repentance, and cemented by love, which constrains him to adhere to us and we to him. You are a living witness, that what is called stinking antinomianism is the gospel of the grace of God, and those stiled men of a bad spirit are the ambassadors of peace; and I have no doubt but you have found many, who call themselves evangelists, loaded with chains, and in their ministry the sons of death. But God has shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God? By doing justly thou wilt keep a conscience void of offence, and have rejoicing in thyself alone and not in another. You read in Isaiah that God's

everlasting covenant is the sure mercies of David ; and this the prophet explains to be God's Spirit upon Christ, and upon his seed. Read and compare Isaiah lv. 3, and lix. 21. These sure mercies, and the Spirit's work, Paul puts together, saying, " Of his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." This is the mercy of God in Christ Jesus to us ward. To love mercy, therefore, is to love, revere, and admire, the Holy Spirit and his fruits, for the fruits of the Spirit are called mercies; and God styles himself the parent of these; he is the father of all mercies, and the God of all comfort, 2 Cor. i. 3. And, if you love mercy, you will loathe yourself, and your best performances, and glory alone in this, that you understand and know God, who exerciseth loving-kindness, judgment, and righteousness, in the earth, for in these things God delights, Jerem ix. 24. And when his delight is our delight, when what he loves we love, when his pleasure is our pleasure; then are we in heart-felt union and friendship with him; and truly this is fellowship both with the Father and with his Son Christ Jesus the Lord. If you are favoured with this fellowship you will walk humbly with him; for nothing gives us so true a sight and sense of sinful self, nothing works self-abasement and self-abhorrence so effectually, as the glorious presence of God. At this the wicked perish, Psal. lxxviii. 2;

at this Job, with all his boasted performances, came down to self-abbhorrence, and to repentance in dust and ashes, Job xlii. 6. Take diligent heed to the good work begun in you, and move in harmony with the Holy Spirit's influences and operations; and follow after his fruits, in their wonderful exercises, and in the enjoyment of them. God now expects love, joy, gratitude, thankfulness, adoration, and praise. At our entrance into Zion we are to call our walls salvation, and our gates praise; and our justifying robe is called a garment of praise also; and, when the soul is moulded into faith, and formed to love, we are created anew in Christ Jesus, that we should shew forth his praise. While prosperity lasts God tells you to be joyful, and when adversity succeeds we are bid to consider; God has set the one over against the other.

Every discovery of sinful self furnishes us with confession; troubles, and a sense of need, will prompt us to prayer; but wedding days, feasting days, and jubilee days, call for thanksgivings and the voice of melody. The Holy Spirit will inspire the heart, and furnish the mouth, for all these spiritual sacrifices; and, if you are led by the Spirit, you will be exercised in all these.

God's umpire is our own conscience; and when this is purged from dead works by the blood of Christ, and furnished with light, life,

faith, hope and peace; and governed and influenced by the Holy Spirit of God; and made to bear a joint witness with the Holy Spirit to our adoption, justification, and acceptance with God in Christ Jesus; we are at a certainty about our state. These things, my dear son, are the blessed effects of our Lord's ascension and meditation; "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure," Isaiah xxxiii. 5. 6.

The Holy Spirit dwells in us, as in his own temple; and he erects his tribunal in our conscience, and keeps his court there. All the reproofs and rebukes, that sound in our ears from the word preached, are always seconded by a voice from the court of conscience; without this reproof is not received, without this it has no weight.

The Spirit always begins his work with conscience, that being the only ally that God has in fallen man; "Commending ourselves to every man's conscience in the sight of God." Here the appeals are first made, and to conscience the ambassadors of peace commend themselves in the sight of God. And the breath of eternal life is first breathed into the conscience to alarm, awaken, and animate; and, when conscience is

made sensible of the alarm, and is quickened to feel, the sinner bestirs himself, and begins to confess, to call upon God, and to seek with all the heart, or with all the desires of the conscience; and it is to the conscience that the seeking sinner's first promise is made; "Your heart shall live that seek God." It is a promise to the seeking soul, that the living convictions of a soul quickened by the Spirit shall not die away and come to nothing, as the convictions of a natural conscience do; though the poor sinner may often fear that this will be his case: but the Spirit says, No, it shall not be the case, "Their heart shall live that seek God."

Conscience, when awakened and quickened by the Spirit, calls for our most diligent attention; we should attend to its accusations, to its checks and reproaches, to its troubles, to its disquietudes; to its complaints, its wants and desires; and carry all these to God by prayer, and beg of God to grant us those things that conscience craves at our hands; and this is communion with conscience. What is communion, but giving and receiving? receiving the complaints of conscience, and begging supplies for it? and this is what the Psalmist means when he says, "I commune with my own heart; and my spirit made diligent search," Psal. lxxvii. 6. And this he recommends to us; "Commune with your own heart upon your bed, and be

still." Conscience, however neglected and flighted, will be found in the great day to be the sinner's gnawing worm; and his accusations and reproaches will never die. Attend to every charge that conscience can bring against you, and bring them to the light of God's word and Spirit in the ministry, and listen to all the cravings of conscience, and let the prayer of faith satisfy all its wants; and this is communion with conscience. When conscience magnifies its office, and does its duty by lashing, smiting, and reproaching us for every evil word and evil deed, it is then made meet to receive the promise of life; hence such are said to receive the word in an honest and good heart, Luke viii. 15. And what can be worse, or more dishonest, than a conscience that will suffer itself to be scared as with a hot iron, till it be past feeling? and suffer the strong man armed to keep possession of the palace, and conscience hold its peace till the sleepy soul feels no bands even in death, and never does its duty but in hell? then it awakes reproaches, accuses, torments, and begins the work of a never-dying worm, being called upon to do its office by the vindictive wrath of God: let into it.

All God's reproofs, when seconded by an awakened and quickened conscience, take us clean off from the sandy foundation, and from all confidence in the flesh; "Rebuke them

sharply," says Paul, "that they may be found in the faith." But, if the word brings no life, reproof wants an edge; yea more, the voice of all the three divine persons, and their witness or testimony, must be received into the conscience; the blood of sprinkling, that speaketh better things than that of Abel, Heb. xii. 24, because it speaks pardon, peace, reconciliation and friendship with God, must be received into the conscience, if, as Paul says, the heart be sprinkled from an evil conscience.

The Holy Spirit's cry of 'Abba, Father,' and the witness that he bears to our sonship, must be attested with the witness of conscience, or else there would be not only pro and con, as with faith and unbelief, but also different witnesses and clashings, which would not bring peace but confusion. But the God of peace and good order makes both these unite in one testimony: "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii. 16.

Yea, God the father's voice of love, when by circumcising our heart to love him, then says, by the fulfilment of his promise, "Yea, I have loved thee with an everlasting love," Jer. xxxi. 3; even this has its seat and voice in the conscience: "Now the end of the commandment is charity, out of a pure heart, and a good conscience, and of faith unfeigned." Hence it is plain that the blood of sprinkling has a voice in the conscience;

the Spirit's cry of 'Abba, Father,' and his testimony or witness, are in the conscience too; and so is the voice of God the father's love; charity must be held and enjoyed in a pure conscience.

The mystery of the Holy Trinity is the most sublime mystery in all the Bible, and their three-fold witness in a believer's conscience is the greatest wonder and the greatest blessing in all the world, and this must be in the conscience also; "Holding the mystery of the faith in a pure conscience," 1 Tim. iii. 9. Nothing under the sun will ever make you so sound, or settle you on the rock of salvation so firm, or fix your heart so fast, or make your union with Christ so clear and so satisfactory, as these things which I have written to you.

Indeed there is no walking with God without an experience of these things, for they that walk with him must walk in peace and equity, Mal. ii. 6. A conscience purged, purified, and inspired by the Holy Spirit, is a firm basis for an unshaken confidence; hence the apostle's good counsel to us all, "Holding faith and a good conscience," 1 Tim. i. 19. Nothing will shake, stagger, move, affright, or unsettle thy confidence like allowed sins, and fresh contracted guilt. He that exercises himself diligently to keep his conscience clean and good, is sure to have the joy of his own faith; "Beloved, if our heart

condemn us not, then have we confidence towards God," 1 John iii. 21. Conscience is the principality in which peace should rule; and Satan, sin, and guilt, are the only enemies and disturbers of this sway of the Saviour's sceptre, whose kingdom stands in righteousness, peace, and joy: hence the exhortation, "Let the peace of God rule in your heart, to the which also ye are called," Col. iii. 15.

I have set my son a task that will employ him all the year round, and exercise him to the end of his days; it may grow out of favour and out of practice, but he will never make straight paths for his feet till he takes it up again. And now, my son, I charge thee to keep this commandment without spot until the appearing of Jesus Christ, and thou shalt find this exercise to be its own reward. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," 2 Cor. i. 12. Adieu,

Ever yours in Christ Jesus the Lord,

W. HUNTINGTON.

TO
THE REV. W. HUNTINGTON.

DEAR SIR,

I HEARD you preach the Tuesday evening before you went last to the Isle of Ely, when my afflicted soul and body were revived under the word, and with your last prayer went up the sincere desires of my heart and soul. I was grieved because you were going, hoping however to hear you again on your return. But I am confined. "The Lord do as seemeth him good," for "he remembereth we are but dust." Bless, O bless his precious name for ever, for his supporting power; "When heart and flesh both fail, he is the strength of my heart, and my portion for ever." I am very low and weak in body, and sometimes faint-hearted; but have been holpen with a little help, and the Lord God Almighty, and my own conscience, witness that the hearing of you is meat and drink to my weary soul. And I do esteem it one of the highest privileges, next to my soul's salvation, because, through mercy, the Lord the Spirit leads you, as he has done for these eight years past, to speak to my case more or less. Bless his adorable and great name, he often sends his word with power to my heart, so that I come away like a giant

refreshed with wine. Yea, I have drank so as to forget my poverty, and remember my misery no more for a while. But, O! how have I returned to my sad place again! I have had a nervous fever for a long time, and was seized last Wednesday morning with a fainting and trembling of the limbs, as though I could not long survive, and was afraid I should lose my senses. I am still very faint and low, though a little recovered, blessed be God; and am ordered down to Brighton, for the benefit of the salt water, where I hope to see and hear dear Mr. Brook, and Mr. Jenkins at Lewes. I have begged of the Lord that, unless his presence go with me, I might not go hence. And the answer in my mind is, "Go, and I am with you, and I will raise you up again." I can say, to the honour and glory of God, that, when I did not expect to live many hours, I had the sum and substance of the 103d and 116th Psalms in my soul, and that the Almighty God and Father of our Lord Jesus, for his sake, might, by his good Spirit, influence you to plead the merits of his most precious blood in my behalf, and in behalf of my family; and my desire is to commit body, soul, family, and all my affairs, into the mighty hand of God; for my weak head and faint heart will not bear the weight. But he has been better to me than all my fears many times, and I hope he will be so again.

As to my love to you, that God knoweth,

who discerneth the thoughts afar off, and how many times I have had a desire to speak and write to you; that he who sows, and they that reap, might rejoice together.

That a double portion of God's Spirit may rest upon your own soul is the sincere prayer of the least of all saints, and most unworthy of all sinners, in the path of tribulation, and in the furnace of affliction,

WILLIAM MOORE.

Parker Row, near Dock Head,
Bermondsey, Aug, 14, 1809.

TO
MR. WILLIAM MOORE.

SIR,

IT was a wonderful condescension in the Almighty, whom the heaven of heavens cannot contain, to take up his residence in the tent of Moses and the temple of Solomon—buildings made with hands. But, having abandoned both these, he has said unto Zion, “Thou art my people; she is redeemed with judgment, and her converts with righteousness.” This beloved, chosen, selected, and compacted body, which is one in Christ, he has desired for his habitation: this is his rest for ever; here he will dwell, having desired it. And, although this is his royal city where he keeps his court and has his palace, yet the suburbs are neither forgotten nor neglected. He blesses the habitation of the just; but loves the gates of Zion more than all the dwellings of Jacob. Nevertheless, when he shines forth from the perfection of beauty he visits the waste places of Jerusalem; so that the contrite and broken-hearted proclaim his arrival, although they have not as yet passed through the gates, so as to call their walls salvation and their gates praise. But our happiness lies within the walls, because the

inhabitants are no more to say, "I am sick, for the people that dwell therein shall be forgiven their iniquity." It is upon this holy hill of Zion that the king is set, to give life to all the seed; and from this head of influence the holy oil descends to all the citizens. Here is the feast of fat things, and the wines well refined. Here the silver trumpet sounds, to invite the perishing guests. "God will abundantly bless her provision, and satisfy her poor with bread." In this mount I lost my vail and my yoke, which were both destroyed by the holy anointing oil. In this mountain the works of creation and the sabbath of rest must both give way to the works of redemption, for in Zion "shall the hand of the Lord rest," Isaiah xxv. 10. In the works of creation God displayed his wisdom and his power, and rested well pleased with these. In Israel's redemption and Egypt's destruction he displayed both his judgments and his providence, his goodness and severity; and took up his rest in the Holy Land. But the display of his love is in the gift of Christ, and in the redemption of the world by him; and in that love he rests well pleased and delighted for evermore, Zeph. iii. 17. This display of God's love to men, and the redemption of souls, are, in their blessed effects, in the application and enjoyment of them, both in Zion. Redemption frees us from sin, law, and justice; and love is a restoration of God's image; and in

that love God will for ever dwell, well pleased, be it where it may, and no where else. God sanctifies and consecrates his own residence by his own love, which is to be our holiness before God for ever, Eph. i. 4.

Now, seeing these things are so, and such glorious things are spoken of this city of God, and that God's love is God's image in the soul; so every revival of this most holy fire, and every cheering ray that breaks in upon it, is a changing of us into the same image, from glory to glory, till perfect day and endless glory swallow up the soul in bliss. This is the renewing of the inner man. The outward must and will decay; the leprosy is deep in the walls, and has no salt to season it, no armour to guard it from the grave and corruption. All belonging to the outward man is vanity; death is vanity; and this creature is made subject to vanity, though not willingly. But it is subjected in hope. It has been, and still is, the temple of the Holy Ghost. But we may call it the cloister, or outward court; the soul being the seat, and charity the throne, of the spirit. Though in it, abstractedly considered, dwells no good thing: even its origin is mean, its natural corruption vile to the last degree, being but a body of death at best; and it is pregnant with the seeds of death, and is dying daily, and therefore it must come down. Its doors must be shut, and its windows be darkened; the cords

and the pins must be loosened; the silver cord and golden bowl, the wheel and the cistern, shall all be dissolved together, and return to their original dust. This is the outward man's long home. Every one that passeth his first birth is born to trouble; and he that obtains a second is a brother born for adversity, Prov. xvii. 17. Every bodily pain is a warning to quit, every fit of sickness an ejection; and death seizes both body and goods, and hales the former to the grave, which was once our Lord's prison: but he was taken from prison and from judgment, and so shall we. The door of hope and gate of life have been open, and by them we have gone out, and the Lord at the head of us, calling us by name, and leading us out. The way of life and the path of peace are cast up. Christ is the only way to the Father; and every lively act of faith upon him is a step in the way, while love straightens the crooks, smooths the roughs, raises the vallies, and levels the hills. The footsteps of the flock are faith and love, as is plain by every print of their heels. Out of this way mount Sinai is removed, the clouds of our transgressions are dispersed, the drawn sword is put up, the accuser of the brethren is displaced by the advocate, and his charges answered by the blood of sprinkling, and the great creditor smiles in the face of the surety; and no lion or ravenous beast is to be found in all the road, though we are travelling

through the regions of the East. It is true that tribulation always attends upon regeneration, as gospel power and the offence of the cross go hand in hand. The furnace of affliction too is in this new way; but faith and love can walk through the fire. Some clashing scriptures, and some little discord between promise and providence, have at times, and will again, raise some obstructions in the way: but there are labourers employed to gather up these; and, though some should remain before us, all is clear behind.

Infirmities of body have long overtaken me: old age is never without a retinue of these; and even common sense tells us that these must increase with our days. But the inner man, the incorruptible seed, is not subject to these things; if they increase, gather fresh strength, and thrive in light and life, in fortitude and submission, in vigour and heavenly-mindedness, the spirit will sustain the infirmities of the body.

Farewell !

Grace, mercy, and peace be with thee !

THE COALHEAVER.

Aug. 19, 1809.

THE END.



TO

THE REV. MR. HUNTINGTON.

REV. AND DEAR SIR,

FROM a desire that the condescending goodness of God, to one of his most unworthy creatures, may not pass unacknowledged, I take the liberty of addressing you on this subject; and, knowing, as I do, in sincerity and truth, that my aim is not to seek human approbation, nor merely a name in his church, but to speak to the praise of Him who hath called me out of darkness into his marvellous light, I follow the example of David, in declaring to those that fear God what he hath done for my soul.

The Lord has promised to send his people pastors after his own heart, to feed them with knowledge and understanding; by whose means the Holy Spirit of all grace and truth makes manifest to the heirs of promise, and to them only, the love of our heavenly Father, which in his dear Son was set upon them from everlasting:

and that blessed Spirit having condescended to make use of you, Sir, in furthering this gracious manifestation in my soul, I hope that my addressing these particulars to you will tend still further to encourage you in the ministry which you have received of the Lord Jesus; the efficacy of whose promised blessing (Matt. xxviii. 20) is to this day verified in every soul that is quickened by his word, and to whom his gospel is made the wisdom of God, and the power of God, to salvation. Thus those who are sent of God to preach, and those to whom their preaching is made profitable, may rejoice in the behalf of each other, as well as of themselves; and, together with all his church, the spiritual Zion, will have abundant cause to bless him for his faithfulness and truth to his covenant promises and engagements, and for his loving-kindness and tender mercies, displayed in the salvation of sinners freely by grace in Christ Jesus our Lord and only Saviour.

Were I to attempt to describe all that has passed within me, both before and since it pleased the blessed Spirit to give me an experience of his quickening power, it would only be taking up your time in endeavouring to do that which you have often done for me with ten times greater exactness than I could do it with myself; and which, while it proves you to be a scribe well instructed in the kingdom of heaven, has also been blessed.

to my encouragement, seeing I was thus led in the footsteps of the flock. Suffice it therefore to say, that I had been in a profession of religion for upwards of ten years before I knew any thing of what true religion was, but it was altogether a fleshly profession; for on leaving my friends in the country, by whom I had been brought up in a very regular manner, and coming to London, where already I had a brother, my desires so yearned after my relatives (than whom I believe none were ever more affectionate), that I gladly took every opportunity of being with him; and as he, with a companion of his, were earnestly seeking the way of salvation (and have not sought in vain), I readily associated with, and accompanied them to places of public worship, and I soon began to entertain a superstitious reverence for those places, often walking bare-headed by them, especially the place where I received the sacrament of bread and wine. The doctrine of salvation by Jesus Christ, as a mediator, when first unfolded to my natural understanding, charmed me as a novelty; as such I adopted it into my opinions, and this passed with me for conversion. I attended the preaching of those who mingled the law with the letter of the gospel, and this often stirred up my legal conscience against me; then my aim was to appease it; and when conscience was quieted, either by the sense of guilt wearing off, or by performing dead

works, or by any other means (no matter how); I was satisfied. I attended prayer and experience meetings, but never knew what it was to have access to God in prayer, nor ever expected any answer to my petitions, further than hoping all would be well at last. I could talk fluently on the doctrines of the gospel, and this served to nurse my pride. Nay, I remember I once went so far at one of these meetings as to say that I could as soon be brought to believe that there was no Holy Ghost, as that I had not found him present with me, when, alas! I knew nothing of that blessed Spirit's quickening influence; nothing of the power of the kingdom of heaven; nothing of the covenant of grace, nor of the love of God in Christ Jesus. I was bolstered in self-confidence, daubed with untempered mortar, and vainly puffed up in my fleshly mind. After some years I heard Mr. Romaine preach, and then you, and sat under both for some time; but, though I had light enough to see that this preaching was different from what I had before attended, and believed it to be the truth, yet, as the excellency of the power is all of God, and not of man, I still remained a whole-hearted sinner. Thus I went on for years, conscience at times still reproving me; but, as I had only jumped into a profession at first in the bonds of natural affection, and as the charms of novelty had worn off, at length these bonds became

weaker and weaker, I began to grow more remiss, religion became wearisome to me, and then, for want of root, my profession withered; as I had received no benefit from it, it could not hold me. I returned into the world and its pleasures again, and became as a tree twice dead, plucked up by the roots. Yet, as conscience would never be entirely quiet, I sometimes used to come to the chapel when the sermon was more than half over, and then crept in behind, ashamed to shew my face; nor could I altogether leave off prayer, or at least attempting to pray; and there is one thought that would sometimes strike my mind, even in this dead season, which I have since considered as an indication that God had not altogether given me up to a reprobate mind; it was, that if my brother, or any other person whom I really believed to be a child of God, should backslide, or leave his ways and worship, it would have grieved me to the very heart to see it, both for his own sake, and for the honour and cause of God. In this dreary state I continued for, I believe, more than five years, and never knew what real peace was all the time. Added to this, my backsliding would cause all religion to sink in the nostrils of those who knew not God, and had seen my former high profession, for a backslider I was, and still consider myself to have been, from the light and knowledge I had, although there was nothing of

a saving nature in it. I do not mean to say that my profession has been of no service at all, for I believe it has since pleased the blessed Spirit of God so far to make use of it, as to shew me, experimentally, the difference between a form of godliness and the power thereof, and, by the contrast, to make his own work more manifest. Also, having learnt that salvation was only in Christ, I did not, when afterwards seeking it earnestly, fly to the letter of commandments to earn life by my own endeavours to keep them, though I have found that this sort of knowledge never destroyed the dominion of sin, nor that legal spirit that was within me, and for which I have often had occasion to loathe myself, as well as for my sinful nature. But herein appears the long-suffering of God in preserving me through this state of ignorance and sin to a future calling; and I have often thought it was (if I may use the expression) a double stretch of his great power to rescue me from the strong bands of sin and Satan, since it is declared that such as were in my case were further from the kingdom of heaven than publicans and harlots.

About four or five years ago it pleased the Lord to lay the guilt of sin upon my conscience as a burden too heavy for me to bear, so that I earnestly desired to flee from the wrath to come; at other times I felt my spirit drawn out in secret desires and breathings after God: and this bur-

den and these desires continued, so that I was led to wait upon the Lord in the 'public means of grace, in the hope that I might get something that would satisfy my soul. About this time I heard you preach a sermon at Providence Chapel from these words, "The full soul loaths the honeycomb, but to the hungry soul every bitter thing is sweet." This, I believe, was the first sermon that I ever heard to real profit. The bitter things you described were such as my soul then felt; and, bitter as they were, I could truly say they were sweeter than all the pleasures of sin, inasmuch as I was led to hope this was the way of God's dealing with his children: and my desire was that the Lord would be pleased to search and try me; and, rather than suffer me to fall back again into the way of the world, that he would still further prove me, and know my thoughts; and, however sharp his chastisements might be, that he would still carry on this searching work, and bring me forth to the light, that I might praise his name. And I do bless the Lord that from that time he has never suffered me to say, "Prophecy smooth things, prophecy deceits;" nor to desire the cry of "Peace, peace," to my soul, when God has not spoken peace, but that every refuge of lies may be swept away; that my conscience may be exposed to the glass of his word, and that I may know by experience the truth of his own declaration,

“ I wound, and I heal.” And God knows that I have since seen so much of the evils and the deceitfulness of my own heart, and my utter inability to think or do the least thing of myself that can be acceptable to him, as for ever to stain the pride of human glory, and cut off all hope from an arm of flesh. I think I have been so exercised and disciplined in this way, and so spoiled in matters apparently the most easy in themselves, that scarcely any creature can have a lower idea, or be more fully convinced than I am, of the wretched weakness of free-will or human power. But the Lord saw the necessity of thus dealing with my deceitful heart and corrupt nature; and I bless his name that he has not left me ignorant of it, though I often, to my sorrow, find it still clinging to me. About the same time a sermon by Mr. Brook, from these words in Isaiah, “ O Lord, thou wilt ordain peace for us, for thou hast wrought all our works in us,” afforded me encouragement, from the hope that there was a set time of peace ordained for me. And here I will also note another sermon that he preached some considerable time afterwards, from Psalm lxxviii. 20, “ He that is our God is the God of salvation: to God the Lord belong the issues from death;” which was blessed to my refreshment. But to return: From the period above-mentioned it has pleased the Lord to carry on his work by degrees in my soul; and, though I have

been very dark, ignorant, and confused, yet at times the blessed Spirit has shone upon this his work, and has given me a little understanding in his word, where that work has been described, to make it more manifest, so that I could say, "In thy light we see light." At other times, what has been passing within has been so sweetly described and brought forth from the pulpit, that although I had not sufficient judgment nor understanding in the word to make it out myself, yet it has been all so clearly set before me, and the power of it so exactly experienced in my soul, that it has greatly comforted and established me, and I have gone on my way rejoicing in hope. And, though my memory could scarcely carry away ten words of what had been said, yet this did not, after a time, so much trouble me as before, knowing that I felt the substance of these things, and that the kingdom of God standeth not in word, but in power. And here I cannot help noticing, that formerly, when in a dead profession, I could talk readily upon any subject in religion, and at any season; but now that ~~to~~ to be taken from me, so that sometimes I am so childish that I can hardly express my own meaning; or describe my own feelings. Yet, to the praise of free grace, I can say I have been enlightened to see that in Christ Jesus is perfect and complete salvation, and that the blessed Redeemer, with all his saving benefits, is the free

gift of God. I have been quickened to feel my own need, and find that in him there is every thing that my necessities, or the glory of God, can require. To this rock the Holy Spirit has led me; on this only my hopes of salvation are fixed, and here by faith I have been enabled to run for refuge to lay hold on the hope set before me. And though my faith is weak, and my unbelief great, yet for my encouragement it is declared, that Christ Jesus came into the world to save sinners, and he that cometh to him shall in no wise be cast out; that this is the foundation God has laid in Zion, against which the gates of hell shall never prevail, and that those who build thereon shall never be ashamed or confounded world without end. Therefore, though faint, I am still kept pursuing, and am persuaded God will never suffer me to stop short until I receive the end of my faith, even the salvation of my soul. And, as the daily warfare continues, and strength is administered accordingly, I do at times find that by these means my soul has grown in stability, even when the sensible enjoyment of comfort is withheld; so that, as the apostle declares, though "these things, for the present, are not joy, but grievous, yet they work out the peace and fruits of righteousness to them that are exercised thereby."

Before I conclude, I wish to mention a few more particulars, which are as follow. I have

sometimes been very dead and barren in soul, both in private and in public ordinances. The influences of the blessed Spirit seemed to have been withdrawn; the light of God's countenance hid; no faith in exercise, nor evidence of my interest in the better covenant; I went mourning and heavily, crying, "My leanness, my leanness, wo unto me." Then unbelief, carnal reasonings, and hard thoughts of God, have succeeded, until it appeared as if all hope must give up the ghost; and confidence be rooted out; my footsteps had well nigh slipped, and the enemy would carry all before him. And so I know he would if it was left to my management; but, when the north wind has awoke, and the south wind blown upon the garden, the spices thereof have again flown forth. Then hope has revived, faith has received new strength, and my heart has been drawn forth in thankfulness and praise. Then I have found sweet access to God in the faith of the great Mediator, and have even been enabled to claim him as my covenant God and Father, being manifested to be his child by faith in Christ Jesus; and if a son, then an heir of God, and joint heir with Christ. And, however short or seldom these seasons, yet, when I have enjoyed them, I could truly say I would not have exchanged them for all the world, if it could have been offered to me. Then has my waiting soul been supplied, my hungry soul fed, my dead soul quickened, my

weary soul refreshed, my tried soul established, my weak soul strengthened, by the preaching of the word of grace; and one particular occasion, a few months back, I must more especially record. I had been for several weeks in great bondage of spirit and darkness of mind, so that I was much cast down and tossed with doubts, and troubled with fears, lest I should never again be brought up from the horrible pit and miry clay. It was on a Tuesday evening, when, setting off to the city chapel, I could not help saying, though almost in a desponding way, "I hope I shall get something this evening, for the Lord knows I stand in need of it." After being seated a few minutes in the chapel, before the public worship began, suddenly the scales, as it were, fell from my eyes; I saw that I had been looking for fruits in myself instead of him in whom alone our fruit is found; that a legal spirit had entwined itself around me, and that I had been nursing this cursed frame until the dear Redeemer was thrust into the back ground, and scarcely noticed; as sensibly as a porter can feel his burden thrown from his shoulders, so sensibly did I feel my soul lightened, and spring upwards in faith and affection to Jesus sitting at the right hand of God. Then the service of the evening commenced, and I was enabled to worship in spirit and in truth. Your text was, Psalm, xlv. 13, "The King's daughter is all glorious within; her clothing is of

wrought gold." And O! what did my soul experience that evening! I never can describe it fully. It seemed as if every word was intended for me, and for me only. It came in the demonstration of the Spirit, and with power. The inward glory was described from the word; I felt it within. The best robe, the clothing of wrought gold, the righteousness of the Redeemer, was brought forth, and by faith I laid hold of it, and put him on as my surety. The king's daughter, the bride, the Lamb's wife, was the object of this grace; and, as a member of that mystical body, I had joy and peace in believing. Not that I could actually say I found my sins then purged away, and pardon sealed home upon my conscience; but, my soul having been long barred from access to God, a door of hope was now opened, into which I joyfully entered. I believed in hope, I rejoiced in hope; and truly did you then observe, that those who had experienced these things would not be left in the dark as to what you had been saying, but would be able to follow and keep pace with you in the same; and so I found it indeed. Nay, so wonderfully did the blessed Spirit then strengthen me, that I was enabled in many things to run before, and you followed with a powerful unction, and sweetly confirmed them. I wished the service to continue, lest in leaving the place I should lose what I had received; but the Lord the Spirit

gave me a sweet savour and fresh revivals of the same kind, though not to the same degree, for many days after; yea, even to this day I often find both pleasure and profit in looking back, with David, to the hill Mizar; though these occasions, it is true, chiefly occur when it is a kind of fasting time and mourning with my soul, and when, for want of the green pastures being opened to me, or of faith and hope being exercised in looking out for a fresh supply, I am obliged to gather all the comfort I can from past tokens: but though, as before observed, this sometimes affords both pleasure and profit, yet I find the hungry soul cannot be satisfied without an experience of the truth of that declaration, "He filleth the hungry with good things." And I have often had to acknowledge the faithfulness of my God to his promise, that "they that wait upon him, shall renew their strength." It is a barren season indeed when I have not found the word in some degree profitable, either for doctrine, or reproof, or correction, or instruction, or consolation; though sometimes even this has been the case, and I have come away as dead and unsatisfied as I went.

I have several times known, when staggered with some adverse circumstance in providence, or some knotty and apparently contradictory point in my experience, which I could not for a time reconcile to the good will of God towards me,

nor clear up from the word, nor my former feelings, nor indeed see what was the end and aim of God therein; that it hath pleased the Lord the Spirit, after exercising me for some time, to unravel the mystery, to shew me what was his will, and to make me know that his thus dealing with me was suitable to something then relating to my case; and by this means he has enabled me to sit down at his feet in humble acquiescence, and my soul has received fresh comfort and establishment from the dispensation. And here is what I have particularly to admire, namely, that you have been afterwards led to treat upon the very same subjects, have given the very same description, and have come to the very same conclusions, to the no small confirmation of my faith and hope, seeing God hath declared that he gives his people one heart and one way, and that they are led by one Spirit.

I have sometimes been tempted to doubt of the work in my soul, and to fear it was not of God, because it was not effected in that sudden, that outward manner, or with those violent operations that some persons have described and felt. But, after some time, this temptation was effectually answered to my comfort by the parables of the grain of mustard seed and the little leaven hid in three measures of meal until the whole was leavened. And, blessed be God, I have been

enabled to see that this living principle of his grace implanted within me has sprung up and increased; and I have not a doubt but it will grow up to life everlasting. I have also, ere now, entertained great jealousy of my state on account of not having then shared much of the furnace of affliction, knowing that it was the common lot of the elect, and that they were bastards only that escaped it. But I remember an observation of yours, that has since been verified in me, viz. that it would not be much to the credit of a soldier to shew his back scarred with stripes, since it would be a strong indication that his faults had called for them; and I know, and have seen in some instances, at the very same time, that my perverseness, carelessness, and rebellion, have been the procuring cause of those crosses, spiritual and temporal, that have since been laid upon me, and which have been neither few nor small; for, besides sore conflicts in soul, in which I have sometimes walked in darkness and had no light, and found it hard work to stay myself upon my God, I have also met with some very severe trials in temporal affairs, at which times carnal reason has set before my eyes my family to be provided for, and unbelief has represented the improbability of my being able to do so; yet under this I have found that my chief concern has been lest the cause of God and his honour should suffer reproach through me, or that I should be a

stumblingblock to others. But hitherto my God
 has supplied all my need, and my faith has been
 led to believe that, having given me his dear
 Son, he will with him also freely give me all
 things. And on one occasion especially, the
 heaviest I ever met with of this kind, through a
 loss in trade, I was so greatly supported by access
 to God, communion with him in public and pri-
 vate means, and a sense of his love to me in the
 covenant head, that I was constrained to acknow-
 ledge, that if such dispensations were always to be
 attended with such manifestations, I could joy-
 fully submit to them, and think myself richly re-
 paid; for, as afflictions abounded, consolations
 did much more abound also. When this is the
 case, the things of earth sit lightly. I could trust
 him, in covenant faithfulness, to supply me with
 every thing needful, both for the life that now
 is, and for that which is to come. But after-
 wards, on another occasion of the same nature,
 though not to a fifth part of the same extent, I
 found the trial sit much heavier on my soul, for
 now I was under great spiritual darkness, my
 evidences were obscured, I saw not my signs;
 doubt and despondency gathered upon my mind;
 added to this, the hand of God seemed to be
 gone out against me in providence; and though
 I knew him to be just in his dealings with me,
 yet I did not see his fatherly chastisement, but

feared his wrathful indignation; and therefore I could not, as before, receive his correction with humility till, after long contention, during which the calamity was still further increased, he was pleased to humble my proud spirit, and endue me with submission. Then by degrees my hope was strengthened, my confidence restored, and I was enabled to cast my burden upon the Lord, and he sustained me. In this conflict I remarked that a light shone into my understanding upon several passages of scripture in an extraordinary manner; but as I did not find them applicable to my case, and as it reached my understanding only, without producing comfort, humility, submission; or re-establishment of soul, I could derive no satisfaction from it, and was, if possible, more than ever convinced that it is only by drinking of the streams of the river of life that the city of God can be made glad.

In my avocations in life I have sometimes found it necessary to take long journies into the country, which has deprived me for weeks together of the green pastures in public ordinances; for wherever I have attended I never found any thing, either in preachers or professors, that was accompanied with a divine unction, or upon which my soul could feed. Not but there may be some of the Lord's sheep scattered in the darkest corners of the earth; and it has often struck me, when I have been in some of these

dark corners, that many of our missionaries, if they were good workmen, might find ample room for employment among those who, I should think, have quite as strong a claim upon them as others who live thousands of miles off. To be sure, when a man leaves his home and native land, and voluntarily makes his field of action lie at such a distance, he may perhaps, at the great day, think he can plead, with a better grace, his having done such wonderful works. But that is a subject for their own consideration; and it must be allowed they have left the work in hands that will not be idle (and perhaps with this they are satisfied), for in every place Arminianism is spreading its damnably-erroneous influence, and making its converts twofold more the children of hell than before. I only notice what has passed under my own observation; and as to the dryness of those pastures, I do but speak for myself. Sometimes I have had reason to cry, "Wo is me that I sojourn in Meshech, and have my habitation among the tents of Kedar!" At other times I have found that the Lord is not confined to outward means, but that, under the sweet influences of the blessed Spirit, my soul has been refreshed with the "feast of fat things, and of wine on the lees well refined." Again: when temptations and difficulties have assailed me, strength has been given according to my day; my soul has been sustained in life; the power of

Christ has been manifested; and his grace was sufficient for me. And, on the other hand, when corruptions have appeared for a little time to be subdued, when the enemy has not much molested me, and all things went smoothly on, I have found my soul drop into a kind of dry, unfruitful, lethargic frame; and though no particular, no more than ordinary sin, to accuse myself of, yet I have become barren, and almost lifeless; so that hereby I have sometimes found that these tares, growing among the wheat, have been the cause of greater prosperity of soul, by exciting the strugglings of spiritual life to oppose, and, by fresh strength being communicated, to obtain the victory over them. •

In the month of May last I was on one of these journies in Wales, and was much blessed with the presence of God. A sweet calm, a heavenly serenity of mind, distilled upon me. Fear, guilt, and condemnation, were removed, and my conscience bathed, as it were, in peace. Happy as I was, yet, lest I should be resting in a delusion, I questioned, I examined from whence this proceeded; and was enabled distinctly to trace it up to the reconciliation between God and man, made by the blessed Jesus on the cross. My soul was humbled to the dust, while I adored the riches of free, undeserved mercy and dying love, communicated by the quickening grace of the Holy Spirit. A few weeks after my return this

heavenly visitation was repeated with much increase; and upon again scrutinizing, that I might not be deceived, I could again trace it most distinctly to the same blessed source, and it was accompanied with a sweet assurance that I was made accepted in the Beloved. Christ was formed in my heart the hope of glory, and I had joy and peace in believing. Now I found what it was to have my conscience purged from sin, and to feel the blood of sprinkling speaking better things than that of Abel. Now I found that the Lord had not only brought to the birth, but had given strength to bring forth. Now I found that my prayer was answered, and that "men ought always to pray, and not to faint," for that God would indeed avenge his own elect that cry day and night unto him; that he would not break the bruised reed, nor quench the smoking flax, until he bring forth judgment unto victory. Now a new song was put into my mouth, and I could triumph over my enemy; and give thanks to him whose "own right hand and holy arm had gotten himself the victory." Now I could say, "My Beloved is mine, and I am his"—"I sat down under his shadow with great delight, and his fruit was sweet to my taste." Here I had access with boldness into the Holy of Holies, sin being put away by the sacrifice of the Lamb of God; and the nearer I was brought, the more was my soul melted down into humility, gratitude,

and love. Here I found that a soft answer breaketh the bones, though grievous words had often stirred up strife. And, having found the blood of Christ efficacious to cleanse from all sin, my faith also laid hold of his glorious righteousness for justification in the sight of God the Father, which was sweetly confirmed to me by a powerful application of these words, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Nor did my Lord and Saviour stop here with me; for the blessed Spirit, having thus testified of Christ to my soul, he went on to shew that he had loved me with an everlasting love, and therefore with loving-kindness he had drawn me; and thus it was made clear. The Saviour says, "Him that cometh unto me I will in no wise cast out:" I found I had come, and had not been cast out. Again: "All that the Father hath given me shall come unto me:" then those that do come are such as the Father hath given to the Son from eternity. And again: none but such shall come; nor even would they, if not made willing in the day of God's power; for "no man can come to me, except the Father which hath sent me draw him." Having then been made willing, under a sense of need, and drawn to Christ, and having experienced pardon and peace by the blood of atonement, applied and witnessed by the ever-blessed Spirit of truth, I

was enabled to say, "My Father, my God, and the Rock of my salvation;" and could not but wonder at the sovereign, discriminating grace of God, that he could ever have fixed his love upon one so unfruitful, and so utterly unworthy in every respect, that (in sincerity and truth I can speak it) looks upon himself, and ought to be looked upon by others, as less than the least of all saints. But, blessed be his name, it is well for his people that he does not make worth or worthiness of theirs any condition of his love; no, it is free, unmerited, and everlasting; otherwise I am sure I should have failed and come short of it.

For these few weeks past these heavenly influences have been in some measure withdrawn, though my soul still rests on the foundation laid in Zion. For several days, however, in this interval, it appeared that the enemy was determined to take his revenge for the happiness I had enjoyed. He endeavoured to lull me into security, then to drive me into despondency; then he tempted me to lie against my right, and to dispute against God in the dispensations of his providence; he stirred up natural corruptions and evil tempers, so that I was amazed to find these things, especially upon the back of what I had but so lately been blessed with, and even now acknowledge them with shame and confusion of face. This text exactly expressed my state, "For

peace I had great bitterness." But it hath pleased the Lord, in a good degree, to restore to me the joys of his salvation, and uphold me with his free Spirit. I bless him that the one oblation, once made, has for ever perfected all that believe; but a fresh application of it I find I stand in need of day by day, agreeably to our Saviour's words, "He that is washed needeth not, save to wash his feet." I desire to be kept waiting upon him to direct my way both in grace and in providence; for in both respects I find him fulfilling his word. I want to experience more of his love shed abroad in my heart by the Holy Ghost, and to live more under its filial and fruitful constraints to his glory. I want to have my unbelief quite subdued, which is so dishonouring to my merciful and faithful God and Saviour, and so disquieting to my own soul. I never knew what this sin was till it pleased the Lord the Spirit to work true faith in me, and since then it has pestered me in all that concerns spiritual life and everlasting salvation, even from the highest to the lowest matters. But I see this to have been a part of the Spirit's work: "He shall convince of sin, because they believe not on me." And, thanks be to God, it has received some severe rubs, for I have seen, in some measure, the things that faith hath credited already come to pass; darkness has been made light before me, and crooked things straight; and I trust to find my

path shining more and more unto perfect day. Sometimes in private prayer, when darkness, bondage, and unbelief, have been so strong that I have scarcely had a word to say, I have found that faith has at length begun to struggle, till, like a fountain bubbling up through the earth, it has in the end gloriously prevailed, and I have left my burden, and gone away rejoicing in the full expectation of being heard and answered.

I was in the happy state a little before described when you lately preached from these words, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." There you set forth the proofs of a real work of grace in the heart; and every proof you mentioned, even to the highest, I could then come up to; the whole was gloriously confirmed with power from on high, and I could set to my seal that God was true; and, having before found my conscience reproach me with ingratitude to the Father of mercies for not declaring the former instances wherein his visitations had refreshed my spirit (especially that at Grubstreet, mentioned in this letter), I was determined to make this known to you; but, finding the vestry crowded, I judged you was much engaged, and therefore concluded to defer it to a more convenient opportunity. The subject, however, still lay on my mind; and, after making it a matter of prayer, I found encouragement to lay

it before you in this manner. When I began to write it was far from my intention to continue it to this length. As occurrences were brought to my recollection I have endeavoured to compress them as much as possible; but, as these are only such as are the most material in the genuine experience of my soul, I do not feel inclined to omit any part of what I have written. It was begun some weeks back; but while I was in bitterness of spirit I laid it by. When the light of God's countenance was again lifted up upon me I resumed it, intending you should have had it before now, and had written to within a few lines of this on Tuesday, when I left it off to go to the City Chapel. In your sermon from Isaiah lx. 20, "Thy sun shall no more go down, neither shall thy moon withdraw itself," you will readily perceive how much of this you went over again; and the savoury unction that attended your discourse to my soul I better know than I can express. My Beloved came into his garden, and ate is pleasant fruits; and I again fed upon him by faith, with thanksgiving. I could sing with the spirit, and with the understanding also,

"Eternal are thy mercies, Lord,
 Eternal truth attends thy word;
 Thy praise shall sound from shore to shore,
 Till sun shall rise and set no more."

My soul delights in having to acknowledge whatever appears as an answer to prayer, or as the ful-

filment of a promise; and the words of the sweet singer of Israel, Psalms cxvi, cxviii, I find exactly suitable and applicable to me.

Adieu, dear Sir! The Lord be with you, and prosper you in your own soul, and in the work he has given you to do. And may it please the great Shepherd long to continue you here for his church's sake! Such is the sincere desire and hearty prayer of, Reverend Sir,

Your affectionate Son, in the Gospel

of our Lord Jesus Christ,

23, Lower Belgrave Place,
Pimlico, Sept. 2, 1809.

JOHN EEDS.

TO MR. JOHN EEDES,
PIMLICO.

Dearly beloved in the one Mediator, grace and truth
believe thee through our Lord Jesus Christ, the son
of the Father in truth and love.

YOUR epistle is very acceptable to me, as
the contents serve to weaken a temptation which
has often beset me; namely, that old age would be
attended with a barrenness in the ministry; that,
as youthful vigour decayed, and the faculties of
the soul got impaired, so the life and power of
godliness would abate also. And this temptation
came upon me by observing so many great and
learned men, who had come forth with brilliant
gifts and abilities, light and knowledge, and who
seemed to soar very high, and to flourish like a
cedar, afterwards sink and wither like the green
herb. This I concluded must be my case at
some future period. But it is in Christ Jesus
that God our father accepts us, in his atonement
he receives us as clean, and in his righteousness
we are received as just; and, being sanctified by

the Holy Ghost, we are complete in him. And it is in Christ Jesus that we enjoy and share, as joint heirs with him, in God the Father's love; and this love is the fruit and effect of pardon; it is the bond of the covenant, the root of the righteous, the marriage ring, and the indissoluble bond of union between the bridegroom and the bride. Could this divine love, which is fixed upon us in Christ Jesus, be taken from him, the bond of the covenant would be broken, the thing that is gone out of God's lips would be altered, the promise would pass away unfulfilled; the covenant of peace would be removed, and the faithfulness of God would be suffered to fail. Or, if the root be removed, both leaf and fruit must fail from the heirs of promise.

But we are safe and well secured upon this ground; and every revival, renewing, and refreshing, is a confirmation of it; for these are the fresh declarations of God's covenant name and characters; I mean, that of his being gracious and merciful, abundant in goodness and truth; forgiving iniquity, transgression, and sin (read Exod. xxxiv. 6, 7), which is what our Lord alludes to when he says, "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them," John xvii. 26. Compare these two passages together, and you will see what is meant by Christ being in us; and it

is by God's faithfulness to his covenant name; which name, in all its fulness, and in all its meaning, is now (as it always was) in Christ Jesus; and it is declared again and again by a discovery of fresh truth, by receiving fresh grace, and by new enjoyments of pardoning love. This name is declared, and shall be declared, that the love wherewith the Father hath loved Christ may be in us, and he in us. Where a sin-pardoning God is not proclaimed to the sinner, that sinner has no love to God. God's circumcising our heart to love him is putting off the body of the sins of the flesh by the circumcision of Christ; and where much is forgiven, the same loveth much.

These things, my dear friend, standing fast, and our fruitfulness depending upon the righteousness, truth, and faithfulness of God in Christ Jesus, the root must abide, its waterings cannot fail, the leaf must be green; and we shall bring forth fruit in old age, to shew that the Lord is upright, Psalm xcii. 14, 15.

My fears, therefore, from the above temptation, have for some years abated, about barrenness in my old age; for I verily believe that I have had more success these ten years past than I ever had in any ten years that have gone before since I have been in the ministry. Nor do I find God's workmanship by me inferior to others, but contrariwise; for, go where I will, or get

into company with what professors I may, I find them in penetration superficial, in experience shallow, in judgment confused, in conversation maddy, fleshly, and unsavoury; they have a little momentary glee under the word, and this is left behind when the sermon is over, and all the rest of the week is spent in bondage, doubting and fearing, murmuring and complaining; and these are dead works, the fruits of a legal and self-righteous spirit kept under the power of unbelief. The wayside, the thorny, and the stony-ground hearers, are too common and too apparent every where: it is as our Lord says, "They have no root," no deepness of earth nor moisture, and therefore are soon scorched, and then wither away. A broken and contrite heart is the deep earth; with such God dwells; and this is the good ground also. Pardoning love shed abroad in the heart is the root, and the holy Spirit of life and his grace is the moisture: and what is the most splendid profession without these things?

The highest stage, my dear son, and the surest standing in a militant state, is that of holding the mystery of faith in a pure conscience. The mystery, which is the most sublime, and which is the object of spiritual faith, is the mystery of the three persons in the one God of Israel, or a trinity of persons in the godhead. And, as these

three are distinct in personality, so is their voice and testimony distinct in the consciences of all true believers.

Paul tells us that by faith we come to the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, Heb. xii. 24. This voice speaks pardon, and perfect cleansing, from all sin; it speaks peace with God and conscience; it speaks reconciliation and friendship with the Almighty; and it speaks nearness and access to God with boldness, freedom, and familiarity. The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God, being made nigh by the blood of Christ, who were far from God by wicked works. Now faith is a coming to this Mediator, and to this blood of sprinkling, which sprinkles the heart from an evil conscience, and purges the conscience from dead works; for God purifies the heart by faith.

The voice of the Spirit, and his testimony in the conscience, are distinct also. To every one that receives Christ in faith and affection, to them gives he power to become the sons of God. And this power is the Holy Spirit, which produceth a birth that is not of blood, nor of the will of the flesh, nor of the will of man, but of God; and, when this regenerating and renewing work is performed, the Spirit proclaims our son-

ship, and claims the parentage of heaven upon it; for, being predestinated to the adoption of children by Christ Jesus, we are called Christ's seed (Isa. xlv. 3); yea, we are called sons and daughters (Isa. xliii. 6); previous to our conversion by virtue of God's choice of us, and of his decree of predestinating us to the adoption of sons: "And, because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, father," Gal. iv. 6. This is the voice of the Holy Spirit, who is our inward helper, and an intercessor in our hearts, and whose cry is not from a foul stomach, nor does it savour of a stinking breath; not from an evil conscience, nor from a mind blinded by Satan and hardened in pride, like that of Balaam (Numb. xxii. 18); or like that of the pharisees, who said, "We have one father, even God," John viii. 41. All such claims spring from ignorance and arrogance, from insensibility and rash presumption, and therefore our Lord palms them upon another parent, being the seed of the serpent, and a generation of vipers; for they were haters of Christ and of all his followers, which is the characteristic of the serpent's seed, the image of Satan, and the evident token of perdition.

A graceless profession generally stirs up the carnal enmity of the sinner's mind; and where this works guilt sticks fast, and where sin re-

mains the sentence of God falls; such are condemned already (John iii. 6); and where the sentence falls there the wrath of God abides (John iii. 36); and the shew of the countenances of such doth witness against them (Isa. iii. 9).

A fallen countenance is a sure sign of guilt and condemnation (Gen. ix. 6); and a desperate countenance an infallible index of an hard heart, a ruined state, and an inward war with the Almighty (Isa. xiii. 8); and it is easy to discern, even in the law, what is meant by the tokens of perdition and of salvation; and what is meant by the image of God, and the image that God despises; for the ten commandments know of no other classes of men than haters and lovers of God: "I will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shew mercy unto thousands of them that love me," Exod. xx. 5, 6.

But our cry and claim upon God is not our own; the Holy Spirit is the spirit of promise to us, and the spirit of adoption in us, and is the fruit and effect of Christ's mediation, and of his being accepted of the Father in his office of mediator, and in every other office he sustains; and is secured to us by an everlasting covenant; and as a comforter, and as the spirit of grace and of glory, he is to abide with us for evermore.

The cry of "Abba, father," by the Spirit is always owned and honoured, and is attended to both in heaven and earth. God owns it, and honours it, as in the case of the prodigal: "I will arise, and go to my father," says he: "This is my son," says God: "Thou art the Lord my God," says Ephraim: "Is Ephraim my dear Son?" says God; "is he a pleasant child?" &c. God honours the faith that makes our sonship manifest, and he attends to the prayers that are put up to him in the name of a father, and under the Spirit's influence; and this by answering them. The Spirit not only cries "Abba, father," but he witnesses to our adoption, and makes our own conscience do the same: "He bears witness with our spirit (says Paul) that we are the children of God;" and, by the sentence of justification passed in the conscience by the Spirit, he bears witness to the righteousness of Christ being imputed to us; and this righteousness without the law is witnessed both by the law and the prophets, Rom. iii. 21. This is justification in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11.

The cry and testimony of the Spirit is acknowledged upon earth also; the accusations and reproaches of Satan are silenced by the Spirit of God; and all his charges, whether true or false, are sapped at the foundation; and our adoption of sons is manifest in the consciences both of

saints and sinners, as the scriptures witness: * And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed," Isa. lxi. 9. My dear friend sees here how our adoption, and the witness of it, are spread and made known abroad in the world; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

The voice of God the Father is the voice of love; he promises to circumcise our heart to love him with all the heart and with all the soul, that we may live. This love is shed abroad in our hearts by the Holy Ghost which is given unto us; and its voice is, "Yea, I have loved thee," (Jer. xxxi. 3); and this is a cleansing us from all idols; for, when the whole heart and whole soul loves God, there is no room left for them. The Father's voice of love in the heart gives the finishing stroke to spiritual death; God circumcises the heart to love him, that we may live; the blood of Christ removes the sting of death, and his righteousness imputed takes away the sentence of death; but nothing but love will cast out the fear of death. This is our enlargement and our freedom, being now drawn, and not driven; running with delight, and not dragging in chains; constrained by divine goodness, and not pursued by wrath. The mean, low, servile

spirit peculiar to slaves, servants, and the base-born, gives way to this noble and princely spirit when this love comes into the hearts of the heirs of promise; and what our Lord says of his works is true of this work of God our Father in us: "But I have greater witness than that of John; for the works which my Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me," (John v. 36.) And so does this work of love in us; it cleanses us from all idols, and gives us possession of the one God; for "he that loveth dwelleth in God, and God in him." It gives us enlargement, and glorious liberty from bondage. It is the bond of the everlasting covenant, the church's wedding ring, the image of God, and Zion's inward glory. These things make us God's husbandry, and God's building; for we are circumcised by God the Father, baptized by God the Son, with God the Holy Ghost; "Glorious things are spoken of thee, O city of God."

● Upon these things, my son, I have long kept a watchful eye, believing these to be the summit and the blessings of Zion's hill; and the promise is, "Upon the mount it shall be seen;" namely, the provision that God has made for us. And he that dwells on high shall see all this when he sees the King in his beauty, whose glory covers the heavens, and fills the earth with his praise.

These deep things were ordained of God before the world for our glory, and God has revealed them unto us by his Spirit; "for the Spirit searcheth all things, yea, the deep things of God." And these deep things, when experienced in the power of them, and enjoyed in their sweetness, establish the heart, and baffle the attacks and attempts of heretics; they undermine the ministry of the letter, and repel the cold chills of the sons of death, and discovers the withered impostor upon the housetop, defying all to gain admittance to the affections, or to obtain the approbation of the judgment, or the testimony of conscience, unless Christ speaketh by them. If these things were more observed and attended to, there would be more establishment in the minds of many than now there is; and to settle a soul short of these things is no less than confirming it in the sleep of death.

According to my son's account, he has been long spending money for that which is not bread, and labour for that which satisfieth not, Isa. lv. 2. And of this God complains, "My people hath been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place." Jer. 1. 6. These shepherds have caused Christ's flock to go astray; for all that are against Christ are sure to scatter from him. This work was done

on the mountains by the blind watchmen of Zion, who are shepherds that cannot understand; and by following their directions they went from mountain to hill. Some sent them to the worship of idols on the high places; these burnt incense upon the mountains, and blasphemed God upon the hills, Isa. lxxv. 7. Others were sent to Sinai and Horeb for life and salvation; the scribes called the law life itself. And others led them to trust in local Zion, because of the holiness of the place, and so brought them to trust in lying words, and then they cried, "The temple of the Lord, the temple of the Lord, are these," (Jer. vii. 4); and this puffed them up, and made them haughty, because of the holy mountain, Zech. iii. 11. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel," Jer. iii. 23. This is the mountain of the Lord's house, and the stone cut out without hands, which will one day become such a mountain, in the setting up and establishing of his kingdom, as shall fill the whole earth. My son, farewell. Grace and peace be with thee through Jesus Christ our Lord. So prays

THE COALHEAVER.

TO THE REV. J. JENKINS,
LEWES, SUSSEX.

Dearly beloved in the Lord Jesus Christ, grace,
mercy, and peace, be with thee through him!

I HAVE for many years been persuaded of the unfeigned faith that dwells in thee, and of thine undissembled love to me, and to all them that love our Lord Jesus Christ in sincerity and truth. In this confidence I write, having received some few accounts of Zion's bearing pains and bringing forth; knowing that you will rejoice at the accounts of looking up and bringing home those scattered sheep that are gone astray. The first letter in these scraps speaks for itself. The next is from Mr. Chamberlain, a young man of Leicester. When I was in the north this gentleman followed me in his yoke and bonds to Newark upon Trent, and at that place, by the blood of the covenant, God sent him forth out of the pit in which is no water, and he turned to his strong hold as a prisoner of hope. A woman of Newark, named Carman, heard me every discourse that I preached at Newark, &c. and followed me in her chains to Leicester, and under the last discourse I delivered

there the Lord sent her forth; he stripped off her veil, and bid her shew herself. The young woman that is so very ill, in the third letter, is the sister and housekeeper of the young gentleman above. She cleaved to the household of faith when she was quite a little one; and, as Job says of the eagle and the slain, so I may say of her; where Christ crucified was preached there was she. She is a most amiable young person; but, upon the inward workings of her mind, rather reserved. The changes that passed upon her heart might, at times, be read in her face; but any confession from her mouth I never heard.

But the bread cast upon the waters is to be found after many days, and the ointment of the right hand (saith the proverb) will betray itself in all them that receive the promise of the Spirit through faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead (says Paul), thou shalt be saved." This seems to be needful to the honour of God, and to the satisfaction and encouragement of his family.

Some through fear of presumption, and others through the suggestions of Satan, or dread of persecution, keep all to themselves, as the poor woman in the gospel healed of her issue intended to have done; but the Lord called her forth to an open confession; and this poor afflicted young woman, lingering on the brink of the grave, has

now opened and brought forth all the secret treasure of her heart, and made confession with her mouth to salvation. She received that experience that worketh hope under me at Newark upon Trent, when discoursing upon Paul's faithful saying, that Christ Jesus came into the world to save sinners. After the sermon was over she rode from Newark to Grantham upon my coach box; and my dame has observed to me since, that her countenance was no more sad. Hence we see that no incorruptible seed can be lost, nor borne down, so as to be finally overtopped by inbred corruption: faith, hope, and love, life, light, and peace, must rise, flourish, and triumph. The oil of gladness must feed the lamp of salvation, and every grace must reign, through Christ's obedience, unto eternal life. The letter from my son Goulding mentions one of the perfect band having escaped the snare of the fowler, and casting off her prison garments, and loosing the bands of her neck. The elect of God are chosen out of the world, and these must come forth of them all. In that instance you may read the cunning of Satan, and his dexterity at quoting the words of truth, as in the seduction of Eve. But these are no bar to omnipotence. God works, and who can let it. In all these things you may see that the pleasure of the Lord prospers in the hand of the Mediator; and that the power of Christ, the ministry of the Spirit, the

offence of the cross, the conversion of sinners, and the establishment of Zion, are, as they always have been, inseparably connected. Adieu, my son, while I remain thine affectionate father, in Christ Jesus,

THE COALHEAVER.

TO MRS. MASON,
No. 152, FLEET STREET, LONDON.

MY DEAR FRIEND,

Leicester, Sept. 25, 1809.

MY sister wishes me to write to you, as she herself at this time is not able. About three weeks ago she returned from Matlock bath, but was not in the least benefited by her journey. Since her return home she has got much worse, and within this last week has gone off very fast; she is so extremely weak that she cannot do the least thing towards dressing herself, nor walk in her room without leaning upon some one. Many things have been tried, but nothing seems to do her good, so as to give any hope of her recovery. What she takes sometimes seems to give her ease, and for a little time she appears better. Last week she suffered much from a violent pain in her bowels, and also in her head, that at times she was not herself; but, thank the good Lord, she is rather better, and the pain is a good deal removed since she has had two blisters. This morning she is very weak, having had an indifferent night. She does not keep her bed at present. The physician told me

on Saturday he had no hope he could do her any good. She herself does not expect to recover, nor do I think myself she ever will, though she may perhaps continue some time. At times I feel much, and have a great desire (if it was the will of God) that she might be continued with me: but I have no just ground for grief or sorrow, only I feel loath to part with her. But O what a comfort it is to see one in her situation, approaching apparently so near their end, in so happy and blessed a frame as she is at times, rejoicing in the prospect of another and better world. Her outward man perishes, but the inward man is renewed; and though her strength fails her, yet she feels that God is her portion. I had some conversation with her last Saturday afternoon, and many sweet things did she mention. I felt myself exceeding happy with her; her mind was composed, quiet, and peaceable, though at times her exercises are exceeding sharp; yet again she is calm and serene. Bless the Lord, O my soul, for his goodness to her, and to myself also! It was under a discourse Mr. Huntington preached at Newark, from these words, "It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief," that the Lord was pleased first to reveal himself to her, and bring her into a state of pardon, peace, and friendship with himself. She bid me this morning

(when talking about him) tell you to give her kind love to him. She desires her love to yourself and Mr. Mason, also to Mr. and Mrs. Beasley, with each of your families. Miss Cort is with her, and begs her love. I have not time to say more, as I am just called away. My kind regards to all.

Yours affectionately,

JOSEPH CHAMBERLAIN.

TO MR. MORGAN,
At the Timber Yard, Bunkill Row, London.

Lazonby, Sept. 8, 1809.

Beloved for Christ and truth's sake,

You have, no doubt, expected a letter from me before this, which must have tried what patience you have in possession; and, if you are like me, you have not any to boast of. We had a prosperous journey down, by the will of God. When we arrived at Stamford; where we meant to stop all night, and go to ——— the next day, it was singular that the justice and Mr. ——— should both be on the top of the coach, and we within, and not know it till the coach drove into the inn-yard. They were on their return from meeting the Doctor in the isle of Ely, who I understand they left very well. We stopped at ——— Friday, Saturday, and Sunday; and, as the justice had parted with his house, nothing would do but we must stop at Mr. ———'s, whose civility and attention were such as we shall ever bear an affectionate remem-

brance of. Mrs. — was very ill, confined to her room; but I have had a letter from Mr. — since, and he informs me she is something better. Nothing would be heard but our stopping there a day or two on our return; and indeed it is greatly in favour of my little weak wife, as I should be afraid of undertaking the journey without stopping somewhere. During my stay with these choice friends a young lady was telling a circumstance of a poor woman in that neighbourhood whose husband works for the justice that was among the Arminians; and when the Doctor was down (it is now about two years ago) she found in her heart a strong desire to go and hear him; but, when she got to the chapel door, these words of Paul came to her mind, “Heaping to themselves teachers, having itching ears.” This caused her to lose this opportunity. Still she was determined to go, and she got in, and heard the next discourse, which was so blessed to her soul that she declared she could have fallen down on her knees in the chapel and blessed the Doctor in the name of the Lord; for he was so made manifest in her conscience by God’s truth entering her heart with power, that, when she got out, she declared that the Arminians were altogether in a delusion, and she left them from that day forward; and, though they compass her about like bees, it is to no purpose, nor of course ever can be; for all the elect, when

turned from darkness to light by a divine power, are kept by the same power through faith unto salvation. God grant she may be found to stand as a pillar in the temple of God, and go no more out for ever. O how this people are longing for a visit from the Doctor! They are waiting as the thirsty land does for the rain. But the Father of all our mercies has the total direction of his people's hearts; and when there is work for him to do there, then the Lord will send him thither. There called at Mr. ——'s, on the Sunday that we were there, two or three very nice people, who seemed to be sweetly bound up in the bundle of life with the Lord our God. From —— we went to York, and thence to Leeds, where we stopped five days. The night before we left this bustling place a tradesman, who often visits my friend, got to talking upon different things, and my mentioning something about the Bible, I forget what, I suppose he thought I had got a little bit of religion of some sort or other like himself, and, knowing I was from London, he looked me in the face, and said, "Did you ever hear old Huntington preach in London?" "Hear old Huntington," says I; "Yes, that I have; I have sat under his ministry upwards of seventeen years."—"Aye; have you?" and replied, "I have seen two or three pieces, that a man has in this place, wrote by him, and I like

them so much that I would go with a deal of pleasure thirty or forty miles to hear him." I put my hand in my pocket, and gave him the two last pieces of the Doctor's, and I was to go with him the next day to hear the man they attend. We called on a friend by the way, and a precious soul he appears; looks and talks like an Israelite indeed, in whom is no guile. It is this man that has half a dozen of the Doctor's pieces, a list of which I made him give me. We went to hear the man. But, alas! there was nothing but great swelling words of vanity, not Jesus Christ, in all the sermon. They asked me how I liked him. I told them I believed that he was in a dismal state of blindness and ignorance; at least he had not let his light shine before men at that time. And he does not appear to furnish the head much; and as for the heart, I am sure he is not wise enough yet to understand that, either as deceitful above all things and desperately wicked, or as the palace of the king of grace, much less as having Christ in it the hope of glory. When we parted the next day I thought they would have shook my arm off; and the old gentleman with much sincerity said, "Though I never saw you before I love you, and I love Mr. Huntington dearly too." Blessed be God for every door that he has set before me for the spread of his servant's works; for I have lived to see them blessed; and they shall be blessed,

because God will ever give testimony to the word of his own grace. When I mentioned my purpose of sending them some, they seemed to be afraid of divisions, as Mr. Huntington is hated by most of the preachers, if not all, in ——. I told them they wanted divisions, and should have them too, before ever there would be any real conversion to God. The poor creatures cannot hear any one that can touch their case, or describe their state; they have been long seeking water, but find none. Oh that the good Lord would condescend to send some waters into the wilderness, and cause streams to run in the desert, to give drink to his people, his chosen; for Zion is low, and in a low place. Ah, Mr. M——, how highly is the city of London favoured! From ——— we went direct to Cumberland, where we arrived safe, and found our friends as well as we could expect. My father is very well for an old man in his seventy-eighth year. A few sheep scattered up and down here that appear to love the Lord, and were very glad to see me; and all ask how the Doctor does. Last Sunday I spent mostly with my friend, who is very well, and I have no doubt, in my own mind, will be of that number who shall never draw back unto perdition, but of those that believe to the salvation of the soul. He made me laugh about Dr. ———, dean of ———. As we were walking past his door the circumstance came fresh to his

mind, which he related to me. He wrote a letter to the —, and sent him "Barry on Election" to peruse, and told him he would call in a week. When he called, a servant in livery came to the door, and led him through a long passage into a drawing-room, into which he entered with his great ploughman's shoes on, and there was the — seated, and seemed much disappointed to see such a poor fellow as S—— call upon him. He asked him if he was the author of the letter, and the person that sent the book. S—— answered, "Yes, Sir."—"Well," said the —, "I have read the book you sent me; but where people get this election into their heads there is then an end of all good living; it leads them to licentiousness; they may then live as they list." To which S—— replied, "What! are ye a master in Israel, and knows nea better than that? For if a child of God could live as he list, he would live to the glory and praise of God always, and never sin in thought, word, or deed, more. This vain fancy is contrary to all the word of God, as well as to the experience of every saint; for God's electing grace in them all teaches them to deny ungodliness, not to commit all uncleanness with greediness." Remarks of this kind brought the — to wave all further discourse, saying, he was going to dinner, and S—— might call again. But he never went more, having seen enough of the blindness of human wisdom in the things of

God. We went to hear a person lately come to —, in the evening, who attempted to prove, from the eighth chapter of Romans, what was meant by being “predestinated to be conformed to the image of Christ, that he might be the first-born among many brethren.” But I could not understand him further than I was sure that he could not explain his text; for I think I should have understood something of it, if he had given a real sound account of the image of God in man, as he appears in it when created anew in Christ Jesus. I have received four books of the Doctor’s by the coach from London, the last published; but I do not know who sent me them. I once thought you; then I thought again that you would never do that without a few lines. The glorious accounts rejoice my heart; and the desire and prayer of my soul is, that Zion’s cords may be lengthened more and more, and that there may be an abundant influx of poor sensible sinners to the feast of fat things, where they may find everlasting entertainment, peace and rest for their souls.

Remember me to the Doctor, who I hope is well. I go to Penrith to-morrow, God willing, for a letter I expect from Cheapside, and to meet an old lady who I have sometimes written and sent the Doctor’s books to, but never saw her till last Tuesday. How are the people of God sifted up and down; yea, as corn is sifted in a sieve.

But God's promise is, that not one grain shall ever fall to the earth, so as to perish with the earthly-minded ones in the great day. But to be excluded the public means of God's appointment is a great trial to a thirsty soul. That the God of all grace may be with and bless you and yours, water you every moment, keep you night and day, be the strength of your heart, and your portion for ever, is the desire of,

Dear Sir,

Yours most affectionately in the best bonds,

C. GOULDING.

TO THE REV. MR. HUNTINGTON.

MY DEAR FRIEND,

Leicester, Oct. 1, 1809.

WE have been fully expecting you to visit us at Leicester this autumn, and that we should have heard from you ere now ; but probably it may be that the continuance of the bad weather has prevented your undertaking so long a journey. However, the weather now appears favourable, and we are desirous to see you as soon as the way is open, and before the days get too short. We are aware of your unwillingness to leave your own congregation, and that they are as unwilling you should be absent; yet, as the blessing of God has attended your labours here in the north, as well as in the south, I cannot see how you can refuse us any longer, according to the measure of the rule which God hath distributed, 2 Cor. x. 13. And it may be that your absence may prove useful in the end, as your people will thereby get an appetite; and it is well known that a keen appetite is pleasant when there is good food to eat.

Our friend Miss Chamberlain has for some time been very desirous to see you at Leicester once more, as she knows her end is fast approaching. She is very much altered in her appearance during these last five days; I mean in the decay of nature, which perhaps Mr. B—— or Mr. M—— may have mentioned to you. She is hastening to the grave very fast; but, though the outward man perisheth, the inward man is renewed daily. Myself and some other friends have scarcely ever left the house since Thursday last; and, though we cannot but grieve at the expectation of losing a near friend, yet there is abundant cause for thankfulness that she will soon go to everlasting rest, and be delivered from that body of sin which we are yet encompassed with. I never before witnessed such a scene of affliction; there is not a friend that has visited her, I believe, who has the shadow of a doubt of her eternal happiness. It is truly a pleasure to be with her; to see that, in the face of death, she should possess such a composure of mind. She speaks of her end with such satisfaction, and her countenance proclaims such tranquillity and peace of mind, that I cannot describe. She is very cheerful and lively in her conversation, more so than ever she was known to be when in perfect health, except at intervals, when pain comes on very acute. Her departure was expected every hour on Thursday; but she again revived,

and on Friday morning was rather better, when she spoke of what she wished to be done after her death, and also of the goodness and kindness of God during her pilgrimage, likewise of the prospect that lay before her in the world to come; the particulars of which I cannot relate now, it being past time; but you shall hear from me again soon. She bears a most faithful testimony to the truth she embraced, to the power of God in maintaining and supporting her thus far, and of the efficacy of the blood and righteousness of Jesus Christ to cleanse and to justify; which I am persuaded will leave a lasting impression upon the beholders. I am

Yours affectionately,

B. CART.

N. B. I wish you could see her. She is very weak indeed, but very comfortable and happy; desires her love to you, and would be glad to hear from you in return.

TO MR. B. CORT, LEICESTER.

DEAR BEN,

Yours came safe to hand. You press me to the North, not considering that I have lately been in the East, and am this day bound for the South, namely, Cranbrook and Rutherford. I am glad at my heart that Miss Chamberlain is so happy in her last stages. Tell her from me that I have a charge against her for unbecoming secrecy. What was spoken and done in secret should have been made known and come abroad, yea, proclaimed upon the house-tops. Was she ashamed of her smutty father, that she concealed her kindred? Fair dealing, and not smuggling, best becomes those who buy the truth and sell it not. She closed in with the offer, and made a match with the heavenly bridegroom, while I was publishing the bans: but she lost sight of the bridegroom's friend, though she knew that I was proxy. Tell her that, if I had been the son of nobles, this had not been the case. My coal-sack robs me. But whatever

good any man doth, of the Lord he shall receive his reward. She must and shall be my joy, and the crown of my rejoicing, in that day when every branch of the coal-trade will be forgotten. And, as death will then be swallowed up in victory, so all slavery will be swallowed up in royalty. She came in last, and yet is paid first. She has wrought but one hour, and yet is made equal with us who have borne the burden and heat of the day. The Master is good, but my eye is evil. We agreed at first for a penny; for the language of every convicted soul is, I care not what I suffer if I had but faith to believe that Christ died for me. The Lord takes us at our word, and agrees for the penny a day. Here it appears that faith is that penny, for we have no true riches but in faith, nor food nor clothing without it; for we live by faith. And the best robe is only to them that believe. And, if faith be right and genuine, it works by love; and love is the image, if not the superscription, of that penny. I doubt not but there will be a deal of murmuring against the good man of the house. Tom Barston, I hear, has begun already. But is it not right that the Master should do as he pleases with his own? We cannot doubt of that. The reward is to all who love his appearing; nor shall she be perfect without us. Give my kind love to her; tell her I wish her a good

journey, and that she will shortly enjoy what we believe and hope for, namely, that " precious in the fight of the Lord is the death of his saints."

Yours in the best of all bonds,

4th Oct. 1809.

W. HUNTINGTON.

TO THE REV. W. HUNTINGTON.

REV. AND DEAR SIR,

Leicester, Oct. 5, 1809.

YESTERDAY, at one o'clock, my dear sister breathed her last, and went to rest in the bosom of her heavenly Father. I have lost an affectionate sister, and an invaluable housekeeper: but my loss is her eternal gain. At times I feel great distress at losing of her; but I sorrow not as those that have no hope; being fully persuaded that she fell asleep in Jesus; and "blessed are the dead that die in the Lord." Her end was glorious; and truly "the memory of the just is blessed." I seldom left the room during the last six days of her life, when she often spoke to me, and to other friends about her, of what she enjoyed. The good Lord was pleased to strengthen her upon the bed of languishing, to make all her bed in her sickness, and abundantly to bless her with his presence. Her outward man perished, but the inward man was daily renewed; for every day she seemed to gain greater strength in the Lord, though her bodily strength was all gone, for she could not help herself in the least thing; but

God was the strength of her heart, and she knew that he would be her portion for ever, and her soul greatly rejoiced in him. I never saw her when in health with such a countenance as she had during her illness; I may say, without exaggeration, her face shone like the face of an angel; for truly the Lord was the health of her countenance. How "happy are the people that are in such a case! yea, blessed are the people whose God is the Lord." She many times spake very affectionately of you, expressed a great desire to see you once more, and requested her kind love. She said many sweet things, at different times, to me and my valuable friend Mr. B. Core, who was with me; and also to Miss Sheasbury, a particular friend of my sister's, who was with her the last ten days. I have made a memorandum of some of the things she spake, and I think that we three together can recall to mind most of what she said, which I intend to write down as soon as I have time, and to send you. I hope we shall have the pleasure of seeing you at Leicester before the days get short; many will be glad to see you. The Lord has blessed your labours amongst us many times, and I hope we shall soon see you again, that we may receive another benefit. How glad should I be if you was here to speak to us, and to declare to the public what great things the Lord hath done for my sister. On Friday last she was speaking to

her friends who stood about her for more than three hours. There were several in the room, and amongst the many things she mentioned, which are far beyond the limits of a letter, she told us again of her deliverance under a discourse you preached at Newark from these words, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief." It was then that the Lord brought her out of her distress into a state of friendship and reconciliation with himself, and gave her the enjoyment of pardon and peace; and she testified to all around her that she had that peace which passeth all understanding. I shall be very glad to receive a line from you. That the Lord may be with my ever dear and invaluable friend, and crown the labour of his latter days with abundant success, is the earnest prayer of my heart.

JOSEPH CHAMBERLAIN.

TO THE REV. W. HUNTINGTON.

REV. AND DEAR SIR,

Leicester, Oct. 10, 1869.

I SAID in my last that I would give you some of the particulars of my sister's conversation previous to her departure, which I am sure you will be glad to hear; for, although I have been satisfied in my own mind, and some others also, respecting her eternal state, for some time past, yet it appears more confirming when she used such language, and found such support, in the approach of death, through that sweet enjoyment she had of the Lord's love and favour to her. A few days prior to her confinement she told me much of her experience, and how sharply she had been exercised at times; what dreadful things went through her mind, such as she durst not even speak of. She said, ' When I do not
' enjoy the Lord's presence, I feel many fears
' and misgivings of heart. But why should I
' expect to escape this, when Christ himself cried
' out, " My God, my God, why hast thou for-
' saken me?" That consideration is often a great
' comfort and support to my mind.' The peace

of soul which she enjoyed for the last six days was very great, and her conversation was encouraging and comforting to all that came to see her: she said, "Thou wilt keep that man in perfect peace whose mind is stayed on thee." And so I find it, for so far as God hath given me faith to stay my mind on him I have peace. I cannot say that I have any fear of death; perfect love hath cast out all fear; nor have I any tossings in my mind, nor do I feel those sharp exercises which I have had; I have that peace in my conscience which passeth all understanding, which this world knows nothing of, "The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Mr. B. Cort said to her, 'You remember Mr. Huntington's saying from the pulpit, 'If perfect love had cast out all fear, you would be no more afraid of death than I am of you.' 'Yes,' she said, 'I do, and I think that some who are not so strong in faith as Mr. H. can say the same: I feel no fear, death will be swallowed up in victory. Formerly I used to have great terror; and was so exercised with the fear of death, that oftentimes the sweat has dropt from me. One night in particular, amongst many others, I was in great fear and distress; I got up, and earnestly prayed to the Lord to remove my fears, and to

' reveal himself to me; and, if he had any mercy
 ' for me, to shew me mercy. The Lord heard
 ' me in this time of trouble, and delivered me, so
 ' that my soul was melted under a feeling sense
 ' of his goodness, and this scripture came with
 ' power, "The ransomed of the Lord shall return
 ' and come to Zion with songs, and everlasting
 ' joy upon their heads; they shall obtain joy and
 ' gladness, and sorrow and sighing shall flee away."
 ' And immediately after this verse in Hart's hymns
 ' came upon my mind,

' I'll lay me down and sweetly sleep,
 ' For I have peace with God;
 ' And when I wake He shall me keep,
 ' Thro' faith in Jesu's blood.

' I did lay me down in peace; and when I awoke
 ' the Lord kept me by faith in his blood; he has
 ' kept me to this day, and I now have peace.
 ' When I was at Matlock my feelings were very
 ' different at times; I was taken very ill on Wed-
 ' nesday, and from then till Sunday I felt very
 ' dead in my soul, and dark respecting my eternal
 ' state; which brought me to cry mightily to God.
 ' I may say the Lord for a small moment forsakes,
 ' and in a little wrath hideth his face, but with
 ' everlasting kindness he hath mercy on me. I
 ' read Mr. Huntington's "Kingdom of Heaven
 ' taken by Prayer," and often wept while reading,
 ' it was so suitable to my feelings, and so blessed

' to my soul while looking in it! On Sunday
 ' I found myself so happy, and my soul so melted
 ' under the goodness of the Lord; that I knew,
 ' whether I lived or died, I was the Lord's. I
 ' praised his name, and felt more than I am able
 ' to express. O, if I could but make the profess-
 ' ing world know what I feel; they would never
 ' speak against Mr. Huntington, nor his religion;
 ' any more. O, how should I like to see him
 ' once more in the flesh! Being told that her
 ' time would be but short here, she said ' I know
 ' it will not, but I am the best off of you all.
 ' "The righteous perisheth, and no man layeth it
 ' to heart; and merciful men are taken away,
 ' none considering that the righteous is taken
 ' away from the evil to come." I have rejoicing
 ' in myself, and it is what I feel that supports me;
 ' and the comfort which I enjoy springs from my
 ' confidence in God. At times I feel more than
 ' I can utter; and then I think to myself, O what
 ' shall I enjoy as soon as I am gone! "Eye hath
 ' not seen, nor ear heard, nor hath it entered the
 ' heart of man to conceive, what God hath pre-
 ' pared for them that love him; but it is revealed
 ' unto us by his Spirit:" and I look upon it that
 ' it will be the same as I now feel, only I shall
 ' have such an abundant increase. "Now abideth
 ' faith, hope, and charity; but the greatest of
 ' these is charity." The love which I feel will
 ' abide for ever, and be increased." B. C. said

to her, "We know but in part, and prophecy in
 ' part;" and then she spoke on, saying, "when
 ' that which is perfect is come, then that which
 ' is in part shall be done away. Now we see
 ' through a glass darkly, but then face to face.
 ' Now I know in part, but then shall I know
 ' even as also I am known, and be filled with all the
 ' fulness of God. I find many interruptions here;
 ' and when I have such enjoyments, there are
 ' many things which I wish to leave behind, and
 ' be gone. The end of the perfect man is peace:
 ' In Christ the weary and heavy laden find rest
 ' for their souls; and I shall soon be gone, and be
 ' for ever at rest.' I said to her, 'Unto them that
 ' look for him shall he appear the second time
 ' without sin unto salvation, and they which sleep
 ' in Jesus will God bring with him.' Afterwards
 she conversed with all present for some time, and
 then said, 'O the power of unbelief! how has
 ' Satan filled my mind oftentimes with doubts and
 ' fears! I have looked forward to death many
 ' times with terror, fearing I should be left at last.
 ' But it is not so; blessed be the Lord for ever,
 ' he has far exceeded my expectations; I thank
 ' him for his goodness and mercy to me, and
 ' hope it may be for the comfort and encourage-
 ' ment of those that are left behind, who may be
 ' exercised with the same fears that I have been.
 ' I am a witness of his faithfulness and truth, and
 ' now prove the reality of religion, and feel his

"power to support me in this trying hour: when
 "my strength faileth me his presence comforts me.
 "Though it is sharp passing through the valley of
 "the shadow of death, yet I experience the fulfil-
 "ment of his promise, "I will never leave thee
 "nor forsake thee." On the Friday preceding
 her death, the physician said to her, "I am glad
 "to see you look so comfortable to day." She said
 to him, "Yes, I am comfortable, I am very happy;
 "I would rather die than live." He replied, "I
 "never heard such a thing, I cannot believe it." She
 answered him again, "Why, Sir, if I would
 "not rather die than live, how could I be com-
 "fortable?" The greatest calmness and composure
 were in her countenance, which testified to all
 who saw her that she was happy in heart. The
 Lord anointed her head with oil, and his name
 was as ointment poured forth; the house was
 filled with the odour thereof, for a sweet savour
 seemed to rest upon all around her. The day
 before her departure I never left her for many
 minutes together; she several times spake sweetly
 to me of the goodness of the Lord. I read several
 of David's Psalms to her; particularly the 107th.
 She stopt me many times, and made some very
 pretty remarks, and said, "The language of my
 "heart is with David, "O that men would praise
 "the Lord for his goodness, and for his wonder-
 "ful works to the children of men!" She spoke
 upon the last verse, "Whoso is wise, and will

‘observe these things, even they shall understand the lovingkindness of the Lord;’ and then mentioned how often she had been comforted in reading the Epistle of James, particularly the last chapter, speaking of the prayer of a righteous man availing much with God. The last thing she asked of me was, to look her the chapter where it is said, “These all died in faith,” &c. I read it to her; and while I stood by her talking upon the words, “These all died in faith,” she became much worse in body, and afterwards said but little. One morning when B. C. and myself were in conversation with her, our friend Mr. Lockwood came in, and after standing a little while to hear her speak, he said, ‘I am glad to hear your conversation, and to find you so comfortable.’ She replied, ‘Yes, Mr. Lockwood, I am very happy.’ He said to her, ‘If a lively countenance is a true index of the heart, you are happy indeed.’ On his departure he said, ‘Farewell; and, if I never see you again in this world, I hope to follow you to a better.’ She said, ‘Yes, I believe you will, and many others who have been to see me during my illness.’ When B. C. said to her, “Blessed are the dead which die in the Lord from henceforth,” she answered, “Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” The hymn which she chose to be sung at her funeral is in page 189 of Mr. Hart’s.

She is now gone to join the spirits of just men made perfect. "Precious in the sight of the Lord is the death of his saints." Her spirit is returned to God who gave it. With several other friends, I followed her remains to the ground on Sunday last, where her flesh rests in sure and certain hope of the resurrection to everlasting life. I myself, with many others, hope to see you at Leicester soon, and I shall be very glad to receive a line from you.

God Almighty bless my dear friend, and crown his labours more and more; and that he may be long continued upon the earth for the Church's sake, is the hearty prayer of him who subscribes himself, in the best of all bonds,

Yours very affectionately,

JOSEPH CHAMBERLAIN.

TO MR. CHAMBERLAIN,
LEICESTER.

My dear Son in the faith of our common Lord, grace and peace be with thee through Him.

I set off to go into Kent on the 4th day of this month, and did not return till yesterday, the 12th: of course I saw neither of your letters until I came home. The first I opened mentioned your sister's departure, which was no more than what I expected, and yet it was very affecting, and so it was to all in my house, who heard the letters read. But I must tell you, that the unction that appointed her to her burial spread its odour far from Leicester; for Mr. B. Cort having mentioned that your sister's happiness had provoked some to jealousy, and that T. Barston was gone off in those flames to Grantham, upon reading thereof these words came into my mind, "But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny?" Matt. xx. 13.

From that time the parable of the labourers in the vineyard hung upon my mind; and although I was (as I thought) furnished with a message for the Lord's day at Cranbrook, yet this continuing to open more and more to my view, my other text withdrew into the back ground, vanished, and went out of sight, and left the above passage uppermost upon my mind, nearest to my heart,

and shining brighter and brighter upon my understanding; so that I spoke from it for the first time at Cranbrook; and I think I was right in so doing, for his presence was with me; and I believe that I was little less than three hours in the pulpit; and, finding my cruise not empty, in the afternoon I took it again, and was in my pulpit full two hours more. I shall say no more upon this subject, as many of the brethren at Cranbrook wish me to print the discourses; and, if God permit, and enable me, I intend to comply with their request.

My dear friend is not ignorant of the poor man who was the means of building that place, and of the dismal end he made; and yet you yourself, and your dear departed sister also, were both begotten to a lively hope; and received the first live coal of eternal love in that place; nor have I a single doubt, but it will be said when the Lord writeth up the people, that Joseph and Mary Chamberlain were born there, (Psalm lxxxvii. 5. 6.) God will work, and who shall let it?

The contents of yours filled me with grief mingled with joy; I was joyful at seeing the divine dexterity she manifested in carrying on the thread of discourse, and adding her consistent links to the golden chain, upon every hint dropped; which shewed how richly the word of God dwelt in her, in all knowledge, in all utterance, and spiritual understanding. Out of the mouth of babes and sucklings God ordains strength, to

perfect praise, because of his enemies, that he may still the enemy and the avenger; for when the Spirit bears his testimony Satan is put to silence, being rebuked by the sinner's Advocate when the brand is plucked from the fire. The ministry of the Spirit is not ceased; the gospel is still the power of God to salvation.

My dear son has seen in his sister, even when the outward man was half dead, the life; the vigour, the vivacity, activity, and spirituality of the hidden man of the heart; how agile, how angelic, even when on the verge of eternity; but the soul feels the rays and joys of eternal day. And, if the incorruptible seed seems so pregnant with heavenly treasure and divine fulness when only drawing near to perfection, and while it is unclothed with the body of death, what must it be, and what must it feel, when the shrouds, hoods, and veils, are put off for good and all! The Holy Spirit and his train of grace; the heavenly light and life, which are the quintessence of faith; and glory, which is the soul of hope; and the divine power, which has been our support in much patience; and love, which is our holiness; and joy, which is the flame of love's fire; and peace, which is the calm of heaven, and which is now the end of all war, and will be in future the end of all trouble; and rest, which is the labouring man's home, his bed, his paradise; and the best robe, Zion's bridal attire; and a fulness of God, of the knowledge of God, and of the enjoy-

ment of Him; which puts an end to the craving appetite; so as there will be no more longing, desiring, hungering, nor thirsting; and of course no more begging, sorrowing, nor crying. The fruits of the Spirit are the believer's secret treasure, the good and perfect gifts from the Father of lights, the incorruptible seed of the second Adam, the blessings of the better covenant, the empire of all-conquering grace, and the kingdom of God in obscurity. All this treasure your sister took with her; she left nothing but the body, consisting of earth and water; and when the soul departed from that, then the blood chilled, and the whole infernal crop of lust and corruption that moment died; and every evil thought of it, and evil thought from it, in that very day perished; you heard the Holy Spirit speak by her, you felt the force and smelt the sweet favour of celestial eloquence, which is the language of paradise; every grace had a voice, but assurance and love were the chief speakers.

All the powers of the soul, regenerated and renewed, proclaimed their happy state, blessed readiness, and undoubted expectation. The will in sweet resignation; the busy mind lively and heavenly; the understanding sweetly illuminated; the judgment clear, sound, and at a certainty; the conscience placed serene and at rest; the affections glowing and flaming with the hallowed fire from the altar of burnt offering; while the ministering angels stood listening, and learning from

the saints the manifold wisdom of God; (Eph. iii. 10.) and they watch and wait on the Holy Spirit, and on his possession, to carry the soul into the blessed enjoyment of God's eternal love, which is the bosom of Abraham, and of all his seed. Thus departs the heaven-born soul, enrobed with it's wedding garment, decked and adorned with every needful grace; furnished with all essential truth, anointed with the oil of joy, and perfumed with the odour of the grand oblation: this is the death of the righteous, and this is the bride adorned for her husband.

Now, if my dear son considers these few scraps that I have written, the soul departed in its regenerate and renewed state, and with all the divine endowments of its mental powers; the wedding robe of the Saviour on it, and the Holy Spirit and his work in it; the canopy of atoning blood over it, and every grace in vigour and lively exercise, reigning through righteousness to eternal life, and just ready to blaze forth in eternal glory; there is little room left for grief. Your sister can laugh, think, talk, sing, rejoice, exult, and triumph even now, better than ever she could. Moses on the mount of transfiguration could talk though without a body, as well as Elijah who had one, so that Peter and John could hear them and understand them too, (Luke ix. 31st) for "they spake of his decease which he should accomplish, at Jerusalem." We shall be as the angels; for, though they are spirits, yet they talk and sing too, Luke ii. 13.

Your sister's remains are still with us, and it is but a small part that she has left behind; and it is the will of God that no part of his saints, which are the work of God's own hands, should be lost; no, there shall not an hair of their head perish, for these are all numbered. Sin, which is the work of the devil, shall be destroyed, for Christ was manifest in the flesh to do this. But as for the body, that is left to rest in hope till the angel's trump, and the voice of the Son of God shall awaken it; then it shall be quickened, and be brought up again from the depths of the earth, Psalm lxxi. 20. The same Spirit that comforted her at her departure, shall quicken her mortal body, and change it, and fashion it like unto the glorious body of Christ, and as such reunite it to the departed soul: so that Christ will lose no part of his purchased possession. The Lord is ascended "far above all heavens, that he might fill all things," Eph. iv. 10. Grace is our treasure, but in this life there is not one grace that has a perfect fulness in it; there is a deficiency, a something wanting in every one; and hence proceed our hungerings and thirstings after more light, more life, more knowledge, more love, more joy, &c; for none of these in our present state are full; but "the pure in heart shall see God." This will be the beatific vision, and it will be an assimilating and transforming of us into the image of the second Adam; and then we shall confess that the following, as well as every other truth, is settled in heaven. "I lead in the way of

righteousness, that I may cause those that love me to inherit substance; and I will fill their treasures;" Prov. viii. 20, 21. And this every heaven-born soul feels, which finishes its course with joy, for God shines resplendent upon it, which is "the light of the knowledge of the glory of God in the face of Jesus Christ," 2. Cor. iv. 6. Unobscured light, unchangeable love, and the fulness of joy in their perfection, are peculiar to the higher world. Hence, when the soul is indulged with God's smiling presence at its departure, it struggles to quit the body of death, and the obscuring veil of ignorance, dreading the dismal gloom, and the returning works and warrings of inbred corruption. And, if our graces of love, hope, and joy, even in this life, are admitted within the veil, we need not wonder at their superabounding life and vigour, when on the verge of their native country, and when animated with the glories of their own climate.

My dear friend, adieu! The good Lord furnish thee with patience and submission to his sovereign will and pleasure in this separation. And I do most sincerely bless, praise, and adore my most benign, reverend, and revered Father in Christ, for his great condescension in making use of so mean and so despicable an instrument as myself to be an ambassador of salvation and peace, both to her and to you. To God only wise be glory in the church by Christ Jesus, throughout all ages, world without end, Amen and Amen.

W. H. S. S.

THE
LOVE OF CHRIST, &c.

To the Rev. Mr. HUNTINGTON.

Leicester, May 1st, 1810.

MY DEARLY BELOVED FRIEND,

AGREEABLY to your request I send you some little account of the way in which it hath pleased the Lord to lead me, to bring me to know him, the only true God, and Jesus Christ whom he hath sent. This is the true God and eternal life.

I was about nine or ten years of age when I received the first impressions in my mind about futurity. I was convinced that I daily sinned against God; and sin I knew would be punished in another world. This wrought so upon me, that I foreboded nothing but misery, and was continually pondering over this my wretched state. The thoughts of dying filled me with slavish and tormenting fear all the day long, and my heart could take no rest in the night; so that at times sleep had almost departed from me. When I thought of heaven I could not conceive what it could be, though I believed it to be a place of happiness appointed for those who were

from all eternity, were "thoughts of peace and not of evil," Jer. xxix. 11. For, since it hath pleased the Lord to call me by his grace, I have many times looked back upon my past life, and have seen how God's eye was always over me for good, and how he has preserved me, while in a state of nature, from many dangers which my own foolishness led me into, as it is written in Jude, "Preserved in Jesus Christ, and called:" twice, in particular, I ran myself into very great danger, but my life was preserved, so that no harm happened unto me; "Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds, so that he cannot pass," Job xiv. 5. I generally arose very early in the morning, as my business was to fetch up the cows, to assist in milking, and then to take them into the field again. As soon as I awoke in the morning I began thinking of my sinful state, till I have been so miserable that I envied the happiness of every creature I saw, because every one appeared to be more comfortable than myself: I wished that there was no hereafter, or that I could sink into non-existence; but I kept all these things to myself, and had therefore no way of being eased but by weeping, which I frequently did when alone in the fields or other places; and, that none might perceive the trouble I was in, as soon as I got to any water I washed my face, and put on as cheerful a look

as I could, being afraid to acquaint any one of this my deplorable state of mind. After meeting the dog, as before stated, I went in continual fear, considering it as a bad omen ; and I often secretly wished that God would shew me some token for good, which (blessed be his name) a little time after he condescended to do, as will be shewn in the sequel.

About this time an aunt of mine called at my father's, and said that she had brought four nuts, that were of a very particular sort, which she wished us children to set, and gave to each of us one. I immediately began to think that God had all power; and, although we might set the nuts, yet, unless it was his will, they could not grow, as all vegetation was from him. One day, being all at home together, we agreed to go into the garden, and each put their own nut in the ground ; and, that there might be no mistake afterwards, we put a stick at each place, differing in size, according to our age. After we had done I retired to a place by myself, and my thoughts were as follows ; " Now, if it should please God to grant that my nut should grow, and the others should not, it shall be a sign betwixt me and God, that I shall not come to an untimely end in this world, nor go to that place of misery I so much dread in the world to come ; but, if my nut should perish in the earth, and the other three grow, it shall be a sure mark against me,

that all which I fear shall come to pass, and my doom be inevitably fixed in this life, and in that which is to come." I waited with great anxiety to see the result of this matter, because, according to my view, the fate of this nut was to decide my own. I frequently went to see if there was any appearance of it above ground, my mind being often very much agitated about it. After waiting for a long time, I one day went, with my sister and two brothers, to look at the nuts again. At the place where the first was set there was no appearance of it, nor of the second was there any thing to be seen : when we came to the third, which was my own, it had sprung nearly two inches above the earth ; we then looked for the fourth, of which however there was nothing to be seen : so that none of them grew to a tree but mine ; and, although it is now more than eighteen years ago, I well remember the feelings I had at the time ; for, though I knew nothing of God, nor could form any right conceptions of him, yet my heart was filled with gratitude for his goodness, and I many times wept with joy, and fell upon my knees to thank him, and blessed and praised his holy name. I have since paid many a visit to this tree, and whilst standing by it have been led to look back to so memorable a circumstance, and have frequently thought upon it until my soul has been melted within me, admiring the condescension and great goodness of God to

his children in such matters. I was for some time afterwards more satisfied, my mind being greatly alleviated by this circumstance; and whenever I looked at the tree I felt much quietude, as I considered it a token for good.

But it was not long before I got back again to my old place, and felt as uneasy and miserable as ever, for my mind was in continual agitation about what would become of me in another world; so that what I felt within embittered all things which were without, and caused me many times to sigh, and wish I had never been born. And, although at this time I did not know that there was such a thing as extempore prayer, yet at times, when I felt sorely distressed, I have kneeled down and uttered a few expressions, as descriptive of my feelings as I could; and I have sometimes felt easier in my mind, though I knew nothing about God; for, if ever I attempted to think of him, I was immediately confused, and lost in wonder; for I could not conceive what a being he was, but I felt that which filled me with slavish and tormenting fear; and, when I could not think of words to express my feelings, which was frequently the case, I have many times wept bitterly, and thought, if the Lord would but forgive me, I would strive to do better in future; but, whenever I formed such resolutions, they were no sooner made than broken; so that, instead of getting better, I waxed worse; for what

can free-will do, when the sinner is taken captive by the devil at his will, and this strong man armed keeps the palace, till Christ, who is stronger than himself, comes and casts him out? But, as I grew up in life, I was determined, if possible, to put away these gloomy thoughts, and to take pleasure in the things of this life, and enjoy myself as other people did, for I thought that no one was like me; and in a great measure I accomplished my purpose, eagerly pursuing after every vanity that my mind led me to, and which came in my way, as far as my capacity enabled me. Yet, amidst it all, I oftentimes was very unhappy, for I could not keep conscience quiet; and frequently I felt very great remorse, though unwilling to come to books, and striving hard to put off the evil day. I frequently declared my resolution not to have any thing to do with religion until I was advanced in years, saying I would then attend to it; and it is an unspeakable mercy that God did not give me up to my perverse will and a reprobate mind, Rom. i. 28; for, as I set at nought all his counsel, and would none of his reproof, he might justly have laughed at my calamity, and mocked when my fear came, Prov. i. 25, 26. I loved darkness rather than light, because my deeds were evil, John iii. 20. But God had mercy on me, and subdued my perverse will, shewing forth all long suffering, and compelling me to come in. "Thy people

shall be willing in the day of thy power," Psalm cx. 3. And he gave me repentance unto life; "Son, go work to day in my vineyard. He answered and said, I will not; but afterwards repented and went," Matt. xxi. 28, 29.

I was never very daring, bold, or openly profane, nor a loose, wicked liver, as some are; but have always been what the world calls a steady, moral youth. Yet some few things I was very fond of, and much charmed with, such as plays, dancing, cards, horse-races, &c. These were my delight, and I pursued them with great eagerness; but from many of the grossest vices I was kept, for to me there always appeared something in them so very horrid, that I drew back. I had once two or three companions who strove hard to draw me into every impurity, and to harden me in sin; but conscience so accused me at times that I could not get on, for their evil practices were of the baser sort, and their conduct so vile, that I could not join with them; so I very soon left them altogether; and it is a great mercy I made my escape, for, had I continued with them, I have no doubt but I should soon have become hardened through the deceitfulness of sin; for childhood and youth are vanity, and Paul says that "Evil communications corrupt good manners," 1 Cor. xv. 33. However, I went on for some years in this way, and took as great delight as I could in the things which I have before mentioned, en-

deavouring to make myself happy in them: in this however I failed, for a guilty conscience is a worm that never dies, and I could never get from that: conscience followed me up close, and oftentimes, when what I had been engaged in was over, I began to reflect upon what I had been doing, and then felt very wretched; and I never found that satisfaction which I anticipated before hand in any one vanity that I pursued, there being always something deficient. Then I used to look forward to some expected entertainment, which was to take place, and charm myself with the pleasing idea of enjoying that pleasure which I had not yet attained. But the last, let it be whatever it might, like the preceding one, always failed: so that, like all other pleasure takers, I had nothing but one continued succession of disappointments, and could find no rest or peace; "The wicked are like the troubled sea," and God is angry with them every day: "There is no peace, saith the Lord, unto the wicked," Isa. xlviii. 22. But these things have been of use to me; for, having passed through them, by the observations I have made, I can now clearly see that it is in this way Satan keeps all his subjects alive, and the world in perpetual motion to this day; for it is he that has filled it with vanities of divers sorts, suitable to the depraved desires and corrupt affections of men of every cast; so that, let their vitiated appetites lead them to whatever

they may, they have an opportunity of gratifying their sinful desires. I have often considered these things, and turned them over in my mind; and, by looking both into the profane and professing world, I can see the scriptures explained; many are deceiving themselves in a false profession, and others are kept in continual motion by a succession of vanities, which are intended to ensnare their souls; "As the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time," Eccl. ix. 12. I have often thought that, if they who are living in pleasure were deprived of these things, and had nothing of that sort to look forward to, they would sink in their minds, and go down like a moth; for by such things they are exhilarated in their spirits, their sensual appetites are gratified, their houses are far from fear, and the language of their heart is, "How doth God know, and is there knowledge in the most high?" Not considering, that if they sin the Lord marketh them, and will not acquit them from their iniquity; but, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men are fully set in them to do evil," Eccl. viii. 11. These prosper in the world; but how awful will be their end if grace prevent not? "A brutish man knoweth not, neither doth a fool understand this; when the wicked spring as the grass, and when all the workers of iniquity

do flourish, it is that they shall be destroyed for ever," Psalm xcii. 6, 7.

I was brought up to the Church of England, and a very strict attendant on her services I was; yet for many years ignorantly worshipped I knew not what; and one thing used to distress me exceedingly, which was this, I never could stay my mind upon the prayers, so as to attend to the service long together; and oftentimes my thoughts were, like the fool's eyes, wandering to the ends of the earth, and would be on the most trifling, foolish, vain, obscene, and wicked things; much more so than ever they were at any other time: this I could not account for, but was very much troubled about it, and strove hard to prevent it. When I was about fourteen years of age several places were sought after, to fix me in some trade; but even in this thing I can see that the way of truth is not in himself. Applications were made to different people; but I could not accomplish my purpose. "God hath determined the times before appointed, and the bounds of our habitation," Acts xvii. 26. The business I am fixed in was not sought after, but I came to it in an unexpected manner: "A man's heart deviseth his way, but the Lord directeth his steps," Prov. xvi. 9. I have many times looked back as far as I can remember, and in many things can see the hand of God towards me for good, and a train of concurring circumstances in his providence, in

which the Lord has led me about; and I believe the intention of the Most High in them all has been, that I should be taught and instructed thereby. "Thou shalt remember all the way that the Lord thy God hath led thee," Deut. viii. 2. After I had left home I still continued to go to church, where the preaching far exceeded that which I had before been accustomed to hear. I paid the minister very great attention; and often resolved, whilst I was hearing the discourse, that I would in future lead a different life. But as soon as the sound of the word was out of my ears there was an end to my religion. And for some years I kept on in this way, refraining from no one vanity which I could take pleasure in, for I was determined, if possible, to cast off all fear; and at times I strove to be very courageous: but still what I felt within oftentimes overcame all, and brought me down very low. My convictions were very strong at times, and I felt great remorse of conscience for what I had done, which caused me to be very gloomy; and I was often much dejected in my spirits on account of my sin. Thus I went on for a long time, sinning and repenting, repenting and sinning. But what I felt within distressed me most; for it appeared to me to be much worse than any outward transgression I ever committed, I was so filled with wicked and abominable thoughts; and, although I had never been addicted to profane swearing in the worst of

my days, yet now my mind began to be filled with oaths and curses all the day long ; though, blessed be the Lord, I never was permitted to utter with my lips what I felt working in my heart, yet such blasphemous thoughts passed through me, that I was frequently a terror to myself. Oh, the many miserable days that I have had of this sort ! when I attempted to pray or read, or to think of any thing that was good, my mind would then be more infested with these wicked thoughts than at other seasons, which sorely distressed me. But I shall pass over this part for the present, as I intend to touch upon it again.

I was very fond of the minister I sat under, and very attentive to the things I heard, for his discourses were in general very alarming, as he treated largely upon the miseries of the wicked in the world to come : I think I may with propriety call it the ministry of death and condemnation. The terrors of the law were perpetually preached, and he expatiated much upon the torments of hell ; all outward sin was very much exclaimed against, and holiness of life strongly enforced : this scripture was frequently repeated, " Without holiness no man shall see the Lord," and a number of scriptures were brought forth descriptive of the miserable state of those who died in sin. These discourses wrought much upon me ; and at the age of seventeen I set about a reformation and a thorough amendment of life, hoping thereby to

please God : much of what I heard had a tendency to set me to work in my own strength, under which I laboured for a long time : but this bodily exercise profited nothing ; for ministers telling poor helpless sinners what they should do, instead of pointing them to Christ Jesus, from whom alone help is to be had, is setting them to labour in vain, which I found to my cost. • Indeed it is setting a double task of bricks to be made without giving straw for the work. But this legal way of preaching agreed with my legal feelings, and I soon got into a great profession ; but all my business lay in making clean the outside, at which I was very diligent, abstaining from all outward things, and endeavouring to break off my sins by righteousness. To work I went, and an abundance of dead works were performed. I sometimes felt a strong inclination after those abominations wherein I had formerly lived ; and the difficulty I found in leaving off my old practices I ignorantly conceived to be the warfare between flesh and spirit ; I therefore kept on mortifying the deeds of the body ; and a most valiant soldier I flattered myself I was ; for at length I gained the victory so far, that I followed no outward thing that could be condemned. And herein I believe my conduct was unimpeachable ; and in this reformation I rested, being puffed up with a vain mind ; and, having heard the liberty of the gospel sometimes spoken of, but never ex-

plained, being at ease in the flesh, I imagined I stood in that liberty; and my vain, presumptuous confidence I mistook for faith, and thought myself to be a christian indeed; and I verily believe that thousands of professors rest here, as I once did. I attended different prayer meetings, read the scriptures, and was very attentive to every part of religious worship as far as I knew; I said many prayers, and performed all the good works I could; and, according to my ability, I bestowed alms, yea, even beyond my power, for I sometimes gave all I had away, and fretted that I had not more to give.* I think no poor creature was ever more puffed up with blind zeal than I was, and a prouder Pharisee, I verily believe, there never did exist; like those of old, I trusted in myself that I was righteous, and despised others. I was so full of religion, that I could talk about it at any time, and to any one; and strove hard to drag every one into a profession that came in my way; but, had I gained a thousand proselytes, their being converted to such a faith as mine then was would have been of no avail; for, like me, they would only have been twofold more the children of hell, Matt. xxiii. 15. For Christ declares to the Pharisees, "Verily I say unto you, that publicans and harlots go into the kingdom of God before you," Matt. xxi. 31. However, I went on for some time in this way, being swept and garnished with this external shew of religion

and holiness; whereas inwardly I was full of all uncleanness, and knew no more about a broken heart or a contrite spirit, nor of real sorrow on account of sin, than Satan himself; nevertheless, I was not always easy in my mind; for at times I felt so much evil working within, that I knew not what to think of myself; and this so pulled down my vain confidence, that I frequently felt very low, and was oftentimes much disquieted, and did not think so highly of my religion; as, from what I felt, I very much suspected that all was not right with me; and this dissatisfaction kept increasing upon me, till I thought there was something more in real religion than I was yet acquainted with. I got more and more restless, and was exceedingly distressed, fearing I was deceived, and that my religion would prove nothing worth. This I know is a dreadful state to be in; "For, if a man thinketh himself to be something when he is nothing, he deceiveth himself," Galat. vi. 3. One day, being at my work, and pondering over these matters in my mind, I became so disconsolate and distressed, that I knew not what to do, for I feared that all was wrong. At this time I had some strong impressions on my mind to go in prayer to the Lord, and make known to him all my distress. So I left my work, retired to a secret place, and put up a few petitions, which, to the best of my remembrance, were as follows,—“O Lord, I have sinned against

thee, but thou art merciful and gracious, slow to anger and abundant in goodness : thou searchest the heart and triest the reins, and all things are naked and open unto thee ; thou knowest the state I am in, and the distress which I feel, fearing I am not right before thee. Suffer me not to be deceived, I beseech thee, O Lord ; and, if my religion is what thou thyself hast taught me, be pleased to make it known, and comfort me in it ; but, if it is what thou hast not taught me, and will fail me when I come to die, reveal this also unto me ; and, if it be thy most blessed will, let the first passage of scripture I ever see from this time be descriptive of my case, that I may thereby know what is my true state before thee. Pardon and forgive my sin, and make me what thou wouldst have me to be. I ask all in the name, and for the sake, of Jesus Christ. Amen."—How long time elapsed before I looked into the Bible I do not recollect ; but I remember one night, being very unhappy, and thinking of what I had prayed for, I took it up to read, and the first words I saw were these, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God," Acts viii. 21. On reading these words I sunk in my soul, and God quickened me to feel that I was lost, and shewed me the wretched state I was in ; and in one moment such horror of mind seized me, that I felt as if I was going to drop into the bottomless pit ; my heart

funk within me; I was quite chilled, and afterwards broke out into a cold sweat; my strength of body seemed to be all gone from me; and, if I had not sat down, I believe I should have dropped on the floor. I then perceived that religion was heart-work, to which I had been an utter stranger, and had been deceiving myself in a false profession; and I felt the wretched, fallen, lost state I was in by nature, and that "Original sin is the fault and corruption of the nature of every man that is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth contrary to the spirit, and therefore in every person born into this world it deserveth God's wrath and damnation." Article the 9th. I now experienced the difference between legal convictions and those which are produced under the powerful quickening operations of God's spirit; "you hath he quickened who were dead in trespasses and sins." I believed his threatenings denounced against me as a sinner, and trembled at his word, which says, "the soul that sins shall die," and is quick and powerful, and sharper than any two-edged sword, Heb. iv. 12. "All things that are re-proved are made manifest by the light, for whatsoever doth make manifest is light," Eph. v. 13. I had been alive without the law; but when the commandment came sin revived, and I died. I

now saw the spirituality of God's law, which discovered to me my lost and fallen state, and what an infinite distance there was betwixt me and a holy God, and how far short I fell of the law's demands; "The law is spiritual, but I am carnal, sold under sin;" and "Curfed be every one that continueth not in all things that are written in the law to do them." Formerly I had no other knowledge of sin than by actual transgressions; but now I found that these corrupt fruits sprung from a corrupt fountain, an evil and depraved nature, which originated in the fall; "By the offence of one judgment came upon all men to condemnation;" therefore this condemnation was entailed upon me in man's fall; for, "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned," Rom. v. 12. The rebukes of God in my conscience, and his wrath revealed against my sin, pulled down my self-righteous spirit. "When thou, Lord, with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth," Psa. xxxix. 11.

"By the law is the knowledge of sin;" this discovered to me my corruption and the concupiscence of my heart. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence; for without the law sin was dead," Rom. vii. 5. And I believe all that the law can do is to discover sin, and condemn the

sinner; as the Apostle says, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful," Rom. vii. 13. It condemns the sinner, and is called the ministration of death and condemnation, 2 Cor. iii. 7, 9. It shews the aboundings of our transgressions; "Moreover, the law entered, that the offence might abound," Rom. v. 20. And "it was added because of transgressions," Gal. iii. 19. The distress and anguish I felt on account of my sin, are, I believe, what Paul calls the terrors of the Lord; for, death and judgment were uppermost in my thoughts, and "the yoke of my transgressions was bound by his hand," Lam. i. 14. So that my heart continually meditated terror; and for some years I had no rest because of my sin, as David says, "For mine iniquities are gone over my head; as an heavy burden, they are too heavy for me," Psa. xxxviii. 4. But God, who discovered to me my sin, did not suffer me to hate nor to shun the light, but to come to it, and expose my conscience to the force of truth. "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God," Prov. iii. 21. I kept up a very strict attendance at church, and often heard a great deal said about open and profane sin. But my wound lay within, and sorely dis-

pressed I was; which made me listen very attentively to the minister, hoping to hear my feelings brought forth; but in this I was generally disappointed, for my case was not touched upon; so far from it, that I frequently returned with an increased burden, for he set before me an impossible task, holding forth the law as the only rule of life, and setting me to work in my own strength; at which I laboured very hard, and I may say fared hard too, for all fulness of grace is in Christ, not in the law; and God ministereth not his spirit by the works of the law, but by the hearing of faith; therefore setting poor helpless sinners to work for life instead of pointing them to Christ, who is "the end of the law for righteousness to every one that believeth," Rom. x. 4, is binding heavy burdens upon men's shoulders which are grievous to be borne, Mat. xxiii. 4. Such preaching keeps troubled souls back, rather than helping them forwards. Christ says, "Ye enter not in yourselves, and them that were entering in ye hindered," Luke xi. 52. "The law worketh wrath, for where no law is there is no transgression," Rom. iv. 15: it "gendereth to bondage," Gal. iv. 24. The preaching of the law contracts, instead of enlarging the heart, which was the effect it always had upon me; and, though the ministry which I sat under was called the gospel, yet there was little else brought forth but the works of the law; and Paul calls

the gospel the ministry of the spirit. These discourses upon the law communicated nothing but wrath and bondage to fear, and have often sent me away in great anguish and bitterness of soul, with a distressed and disconsolate mind. "While I suffer thy terrors," says David, "I am distracted," Psalm lxxxviii. 15. I laboured hard to keep the law, and work out a righteousness of my own, but all in vain; "I," saith the Lord, "will declare thy righteousness and thy works, for they shall not profit thee," Isa. lvii. 12. They are but as filthy rags at best, and God says, "Their webs shall not become garments, neither shall they cover themselves with their works," Isa. lix. 6. And this I found, that "by the deeds of the law shall no flesh living be justified;" whilst in Christ all that believe are freely justified from all things: "By his knowledge," says God, "shall my righteous servant justify many, for he shall bear their iniquities;" and "In the Lord shall all the seed of Israel be justified, and shall glory;" as it is also written, "Surely, shall one say, in the Lord have I righteousness and strength," Isa. xlv. 24. I heard much about vows, promises, and resolutions; and I made many; and at this fruitless toil laboured for some years, striving against sin in my own strength, whereby I was kept in continual bondage and agitation of mind, for the law was set before me as my rule, holiness of life enforced, and a progressive sanctification insisted upon; in all

which I found myself very deficient, and never could come up to the rule I heard laid down, for I was daily offending in thought, word, and deed, and he that offends but in one point is guilty of all, Jam. ii. 10. So far was I from having that holiness of temper which I heard of (for the question was often asked, "What are your tempers," &c. ?) and those good frames and feelings, that in myself I daily found that which was quite the reverse of all this, being full of fury and fretfulness, bitter in spirit, filled with rebellion, enmity, malice, wrath, peevishness, discontent, and envy, with every other evil working within : and so far was I from feeling myself more and more sanctified, so as to be free from these things, that I appeared to get more vile, and my corrupt nature shewed itself in every shape ; which leads me to think that such preachers are physicians of no value, who set men to look for such attainments in themselves, instead of leading them to Jesus Christ, in whom they are all to be found ; "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. i. 30. Those who teach such things keep poor souls in bondage, and "the labour of the foolish wearieth every one of them, because he knoweth not how to go to the city," Eccl. x. 15. I have often returned home from hearing a sermon bowed down with distress and grief, lamenting my short-comings ; then I used

to resolve to be more circumspect, watchful, and observant, and that I would guard against every transgression and every evil with which I had before been overcome; vow and promise that I never would commit the like again, but in future would be more diligent: but, alas! sin was too strong for me, and I was soon overcome. Christ declares, "Without me ye can do nothing," John xv. 5. I broke through all my promises, and then sunk into the deepest distress; and have set to vowing again in the same way, till I have been ready to bind myself down with oaths; but, as Job says, "If I wash myself with snow water, and make my hands ever so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me," Job ix. 30, 31; and so I found it, till this bitter and woful experience made me completely sick of this wretched way of going on: and now, if ever I hear a man setting people to make vows, my soul hates what they advance, knowing that they who are at such a work will have no better success than I had; and whoever sets them at it are turning the blind and the lame out of the way; and that which is lame is not to be turned out of the way, but rather to be healed. Christ is the repairer of the breach, and the restorer of paths to dwell in, and in him is peace and truth; as saith the prophet, "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of

peace and truth," Jer. xxxiii. 6. All fulness is in the Saviour. If ever I made a vow, as soon as I had done it Satan set upon me again with the same temptation I had been protesting against, and never left me till I had broken through all my promises; so that I never kept one vow that I had made, but as soon as I had broken them I was truly wretched and miserable. I verily believe that the whole of it is Satan's own work; he first sets us to make a vow, and then tempts us to break it, and afterwards turns accuser, on account of both.

I procured several books, in which were many forms of prayer adapted to different cases; but I met with none that were altogether suitable to my state; for frequently, when I began to repeat them, I durst not go on, knowing that what I was uttering with my mouth, and what I felt in my heart, were widely different, so that I could get no satisfaction from these, though I said many every day. Besides, I seldom failed repeating the morning and evening service, from the common prayer book, every day as I was at my work; indeed I had learnt prayers to repeat upon every occasion all the day long, for I attended at different prayer-meetings, where I have heard men pray with such eloquence, that I would have given a world to have expressed myself like them: but I was far enough from being able so to do; I could only look on and wonder at

others, and concluded that none were so ignorant as myself. One day, as I was reading, I came to this scripture, "and I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications," Zech. xii. 10; which dwelt so much upon my mind, that I began to leave off my forms of prayer, and endeavoured to call upon God as well as I could; but I was often in such confusion and trouble, that I could only utter a few broken unconnected expressions, and sometimes was not able to speak a word, on which account I was greatly distressed, but found much relief from these two scriptures, "Teach us what we shall say unto him, for we cannot order our speech by reason of darkness," Job xxxvii. 19; from which it appears there could be little or nothing said. And Paul says, the spirit helps our infirmities with groanings that cannot be uttered. The Lord knows the way that we take, and all our desire is before him. And, although many times I could not express my feelings, yet I have groaned, being burdened, sighed and wept; and he that searcheth the heart knoweth what is the mind of the spirit, for the spirit maketh intercession for the saints according to the will of God. Finding I could not meet with any forms of prayer suitable to my feelings, I left them all off, and have not made use of them from that day to this; but have called upon

the name of the Lord, in extempore prayer, as he hath enabled me.

I laboured under a fore and most distressing temptation for many years, which was, blasphemous thoughts against the Most High ; and none that I have ever passed through since has given me so much distress, it being of all others the most horrid. Oh the days and months of misery I have experienced, being bowed down with grief on account of it ! I would not go through it again for all the world, and I hope in the Lord I never shall ; for I have many times suffered so much, as to be almost worn out with trouble, having no rest either by day or by night, so that people about me have asked what was the matter ; my distress being so great, that I could rest in no place ; and so dejected, that I was the picture of misery, for my mind was almost distracted. Indeed I have many times feared I should lose my senses, and be left to speak out what I felt within. I cannot express a thousandth part of the troubles I have gone through of this sort, which I never durst mention to any creature living for many years, thinking that no one besides me either was, or ever had been, tempted to blaspheme in this way. And I was the more inclined to keep this matter to myself from an idea that, if it was known how wicked I was, every one would look upon me with disdain, and I

should wander about as a vagabond upon the earth; that no one would have any connection with me; nay, so far from it, that they would shun me, as being unfit for any society but the devils themselves. This temptation to blaspheme haunted me, go where I would; and oftentimes, when I took up the scriptures to read, to meditate, or attempted to pray, or was in company or conversation with those that feared the Lord, my mind would be more infested than ever, inso-much that I knew not what to do, for I think, if possible, thousands of these fiery darts have passed through my mind in a few minutes. At length I got so bad, that I began to fear I should, in my hurry and great agitation of mind, be left, sometime or other, to utter involuntarily what I felt within. To avoid this, every time it came upon me I began to repeat, as fast as I could, "Blessed be the Lord, blessed be the Lord." Even while I kept speaking thus numberless oaths and curses would dart through my mind, till I have been like one desperate; and have sometimes gone on in this way all the day long, dreading the approach of night, for when I went to bed I was worse off than ever. Various are the means which I have made use of to put these wicked thoughts out of my mind; and many times, when in great anguish and bitterness on account of them, I pulled my hair till the tears have ran down my cheeks with pain, and I have

been tossing to and fro, longing for the morning light. But I frequently rose in this distress, and passed through a dismal day, retiring again, with an increase of burden, to pass through another wearisome night; "So was I made to possess months of vanity; and wearisome nights were appointed for me," Job vii. 3. Frequently, when I have attempted to pray against them, as soon as I have kneeled down, in one moment my mind would be filled with such horrid blasphemy, that I have jumped up in the greatest horror, being a terror to myself, and have stood and wept bitterly, not daring to open my mouth to call upon the name of the Lord, lest I should be forced to speak what I felt passing within. Such days as these are the bitterest that I ever passed through, and I have had many of them. These two passages, in the sixteenth chapter of the Revelation, were continually upon my mind, and I greatly feared lest they should be fulfilled by me; "And men were scorched with great heat, and blasphemed the name of God," verse 9; "and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds," verse 11. I thought my days would soon be at an end; and, when I got to that place of torment, that Satan would compel me to blaspheme; concluding, from what I felt, that it was one part of their employment who are confined in these dismal regions; and these

words used to cut me to the heart, "They shall fret themselves, and curse their King and their God, and look upward," Isa. viii. 21. O the misery which I have had, and the tears that I have shed, on account of this horrid temptation, which I conceive to be the masterpiece of Satan ! and surely he never injected into the mind of any man worse than I have felt. Nothing ever bowed me down and distressed me like these "fiery darts of the wicked," Eph. vi. 16. I had never heard any one hint at such things, nor had I ever read of any thing of the sort, until one Sunday evening, after returning from church, a friend of mine took me with him to call upon an acquaintance of his, who, before we left the house, put a book of yours into his hand, which he lent me to read. I took it home, and never met with any book before that suited me so well, though there was a good deal in it I did not understand ; yet some parts were very suitable to me, as it pointed out that which none had ever done before : I read it over and over again ; and, when I returned it, borrowed another, which was, 'The Kingdom of Heaven taken by Prayer.' This proved a treasure indeed, being abundantly blessed to me ; and I blessed the author of it a thousand times over before I ever saw him. It was the first book I ever read that pointed out my case, and from it I received the first help I ever got in my distress. One Sunday morning I retired into a

garden to peruse it; and, when I came to the 106th, and following pages, where you mention that horrid temptation that came upon you, I was much amazed to find the very things related which I had so long laboured under, and which were so heavy a burden to me. My distressing case was exactly pointed out, and my heart began to glow with gratitude to God that I had met with a book so descriptive of my feelings: it was joyful news indeed to me to read the account, as I had never read the like before, nor had I heard any thing of the kind spoken of; so that I had concluded no one had ever felt these things but myself. I kept reading on till my heart was so full that I burst into tears, and wept for joy. I walked up and down in the garden, praising the Lord with my whole heart, and many times cried out, "Bless the author of this book!" I cannot express the relief which I found; my burden seemed to be quite gone, and my heart and affections went up in gratitude to God, while tears of thankfulness flowed very copiously, and I kept on blessing and praising the name of the Lord for his goodness, that I had found one who had experienced the same things which I had felt. "The author of this book," said I, "whoever he be, has laboured under the same sore and distressing temptation that I have, and he has obtained mercy; and, as the Lord hath shewed mercy to him, it may be that he will exercise the

same towards me." I felt encouragement to hope, and thanked God with all my heart.

It was now church time, and, as my master called me to go, I was obliged to obey. But before I returned home again I had lost all those sweet feelings which I had had in the morning; for what I heard at the church was as opposite to the matter contained in the book as the East is from the West. In the course of the week this dreadful temptation returned upon me again as violently; and, to add to my distress, it was in a moment darted into my mind that this was the unpardonable sin; whereupon I sunk in my feelings lower than ever; what I felt I cannot express; I however concluded that all was over with me, and I was inevitably lost. The unpardonable sin was always uppermost in my mind; and sometimes it lay so heavy upon me, that I was scarcely able to go about my business; then again the weight of it would in a measure wear off for a time; but the first effectual relief I got was when hearing you preach from these words, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence," Psalm. xci. 3. Whilst you were speaking from these words my burden was quite removed, and I saw clearly that I had not committed the unpardonable sin. In the course of the sermon you mentioned this blasphemous temptation, observing that there were but very few of the Lord's

people, who were sharply tried, but were exercised with it; and that the next thing which Satan suggested to the mind was, that this was the unpardonable sin; and then you shewed plainly what the unpardonable sin was, and that this temptation was not it. O what comfort did I receive whilst hearing this discourse! My hope was strengthened, and I returned from Providence Chapel rejoicing in my heart, being relieved from the heaviest burden that can come upon the mind of man. Still, however, the temptation to blaspheme was not completely removed, for oftentimes afterwards I was sorely harassed with it, though I prayed against it night and day, till at length I began to despair of ever getting rid of it, and thought it was of no use at all praying against it, and that I must give it up: but one day, when I was walking alone, and was very pensive, pondering it over in my mind, these words struck me very forcibly, "This kind goeth not out but by prayer and fasting," Matt. xvii. 21. I looked in the bible for these words, to see upon what occasion they were spoken; and when I found them I took encouragement, and kept on praying against this blaspheming devil; and blessed, for ever blessed, be the Lord, he was pleased, in his own time, condescendingly to hear my poor petitions, and answer my prayers, and delivered me from this snare of the fowler. "Christ spake a parable, that men ought always

to pray and not to faint.”—“If we ask any thing according to his will he heareth us;”—“and shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily,” Luke xviii. 7. 8; and, blessed be his name, I have not for some years past been much exercised in this way; and whenever I am it does not distress me now as it used to do. But nothing that I ever heard or read alleviated my mind so much as a letter of yours in the Living Testimonies, page 316; by which I perceived that these fiery darts came from Satan; and it was so blessed to me, that since I first read it I have never been so cast down and distressed about it as I was before, being persuaded, as you therein observe, that it was the devil’s own sin; and my soul “escaped as a bird out of the snare of the fowler, the snare was broken and I escaped,” Psalm cxxiv. 7. Blessed be the Lord, who hath not given me a prey to his teeth.

After reading the Kingdom of Heaven, &c. I had a great desire to purchase some of your books; but how it was to be brought about I knew not; for, being an apprentice, I had no means of getting money; however, I came to this determination, that the next time I saw my father I would ask him to give me a guinea; and, if he refused, I would then ask for the loan of one till I was out of my time, when I would re-

pay him: accordingly, when he came to see me, I asked of him this favour, and, after interrogating me upon the subject, being informed that the author of the books was not a methodist, he gave me the guinea, and I purchased books with it as far as it would go; and by reading these I soon began to disrelish all my former ones: so that 'The whole Duty of Man,' 'Allen's Alarm,' 'Russel's Sermons,' and several others which I had of the same linsley-woolsey sort, grew out of favour and out of fashion with me; and I have never looked at them since, nor do I ever intend so to do. One Sunday morning I rose very early, and read a part of 'The Moral Law not injured,' &c. Here I found my mind greatly instructed, and was much comforted; at seven o'clock I set off to a prayer meeting, which I had for some time attended. On my return home I walked with an elderly man, who had been to the same place, and was called a father in Israel. In the simplicity of my heart, I asked him whether he had ever heard a Mr. Huntington preach, or had read any of his works. He said he had both heard you, and had seen some of your books, which were very dangerous. On hearing this I was very much surprised; but he went on, "He is a man of a very bad spirit, and the books have a dangerous tendency." This stopped all further conversation, except my observing that I had read some of them, and liked them better than

any books I ever saw. After this I lent the Kingdom of Heaven, &c. to an acquaintance of mine, who was older than myself, and had been much longer in a profession, hoping it might be of use to him, as he always seemed bowed down to the earth with trouble. But, on returning it, he merely remarked that he thought it was too full of levity. By which I perceived that the book had not found favour in his eyes, though I esteemed it as one of my greatest treasures. But when I saw what a cool reception it met with it rather damped me, though I held my peace, and pondered the matter over in my heart; for in times past I used to wonder how such things could be, as I could not understand them. But I now perceive that there is no union betwixt the bond family and the sons of the free woman; they are two separate people, and never can be brought together: what one delights in the other hates; one serves God in the newness of the spirit, the other in the oldness of the letter; and whenever the best robe is brought forth, to adorn the prodigal, these elder sons are always angry; "The children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," Rom. ix. 8. The bond woman and her son is to be cast out, for he shall not be heir with the son of the free woman.

Soon after this affair I read the Justification of a Sinner, which was much blessed to me; in-

deed I was benefitted, more or less, in the perusal of every book I had, what I experienced being therein described. And I daily searched the scriptures, to see if these things were so; and I found, as far as I had gone in experience, and according to what little light and judgment God had given me into his word, that they were written agreeably to it, and that the author of them was a partaker of the same spirit as those holy men of old, who spake as they were moved by the Holy Ghost; and as the Bible, the books, and what I felt within, coincided with each other, I moved on agreeably to what I felt; and by reading the scriptures and these books I got that knowledge and satisfaction, and those helps, in the troubled state I then was in, that I never got from any preacher, go where I would; for I was sinking under a sense of God's wrath and sore displeasure; therefore they, who had never felt these things, were of no use to me, for he that knows nothing of a wounded spirit can never speak to the feelings of one that God hath quickened. But your books described my case; therefore we were well agreed; and I believe that those who read and then reject them know little or nothing about the matter. However, herein I am of David's mind, "Let them curse, but bless thou," Psalm cix. 28; and I have cause to bless the Almighty that I ever saw them. I seldom went to any other place of worship than the esta-

blishment; and, whenever I did, I got no more satisfaction in hearing the dissenters than the minister I attended in the church, for in both places there was a famine, for want of the bread of life. My distress was great, feeling the lost and perishing condition I was in; and what I wanted to hear was, how such an one as I could be saved; but Christ was not set forth as the Saviour of the lost, so that what I heard oftener increased my burden than lightened it, for such legal preaching only makes the heart of the righteous sad, by putting darkness for light, and light for darkness. There was no casting up, nor preparing the way, nor removing the stumbling-blocks, as God hath commanded, Isa. lvii. 14. I was like the woman with the issue of blood, who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, Mark v. 26. When I heard a text read I frequently thought there was something contained in the words suitable to me; and, if it was expressive of distress and trouble, then my expectations were raised very high, hoping to hear something to do me good; as I was waiting to step in if the waters were troubled, Jer. v. 7; but, alas! alas! my expectations were cut off, and I was left sinking in my troubles far enough below any thing that I heard touched upon. Sometimes I returned home quarrelling with the minister, being vexed in my spirit; at other times

I came away distressed beyond measure, writing bitter things against myself, and thought surely the fault was altogether in me; and I was sinking under a burden almost too heavy for me to bear, for truly it was grievous, a long string of duties being pointed out, but no leading of the mind to Christ, upon whom help is laid, and where alone strength is to be found. These things bowed down my soul; for all that was said in general seemed to make against me, and nothing was brought forth that I could take hold of, or that gave me any help in the way. "Can that which is unsavoury be eaten without salt?" Job vi. 6; "Or doth the wild ass bray when he hath grass; or loweth the ox over his fodder?" Job vi. 5. No; the gospel trumpet is to be blown, and the promise is, that they shall come who are ready to perish. It is the outcasts which are to be gathered in; and none are capable of inviting these guests but they who are appointed to it by God himself. It is a faithful witness that delivers souls, and "the testimony of Jesus is the spirit of prophecy;" therefore he that is destitute of these things is not made instrumental in bringing souls to Christ. There is no life, therefore no power; it is the spirit that quickeneth; "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isa. viii. 20; I long spent money for that which was not bread, and my labour for that which sa-

tisfieth not, Isa. lv. 2; but this has been, and
 still is, of great use to me; for by it God shewed
 me the insufficiency of a form of godliness with-
 out the power, and he threw down all my sandy
 foundations upon which I was wont to build;
 and himself led me in a right way, that he might
 bring me to a city of habitation. And, as soon
 as it pleased God to bring me to hear the truth,
 I forsook them altogether, having had enough
 of it. The wise man tells us, "to forsake the
 foolish and live, and go in the way of under-
 standing,"^a Prov. ix. 6. And Christ says, "My
 sheep hear my voice, and I know them, and they
 follow me; but a stranger will they not follow,
 but will flee from him, for they know not the
 voice of strangers," Jer. x. 15. And so I have
 found it many times, when I have gone to hear
 different ministers, for the gospel which I had re-
 ceived was not like what they taught; therefore
 what I have gone through has been of great use
 to me in this respect, that I can now see the
 foundation upon which numbers build, and
 where they stand; and I know that they are
 resting short of the promise; for what God has
 taught me has been to bring me off from such a
 religion as they are in possession of. And it has
 grieved me much, when I have gone at times to
 hear what is called the gospel, to see whole con-
 gregations set down short of the kingdom; and I
 have thought of the Saviour's words, "Wo unto

you, for ye are as graves that appear not, and the men that walk over them are not aware of them," Luke xi. 44. And I know that they are not aware of the deception, for I have seen many elevated with a discourse which has grieved me to the heart. But I have always found that, if a word be spoken against such preaching, the people are angry, and such refuse to come in; "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof? Jer. v. 31. Why our Lord says, "If the blind lead the blind, both shall fall into the ditch," Matt. xv. 14. God is a sovereign; and the scriptures inform us that with him is strength and wisdom; "the deceived and the deceiver are his," Job xii. 16.

A few months before I was out of my time I was one day standing at my work, very disconsolate and much cast down, being in great distress about my eternal state, and thinking that I should soon be removed from the situation I was then in, but to what part of the world I should be tossed I knew not; but I pictured things out to myself as dreadful as my imagination could paint them: and, whilst I stood pondering over this gloomy subject, this scripture came upon my mind as powerfully as though a voice had spoken it to me, "And, behold, I am with thee, and will keep thee in all places whither thou goest,

and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of," Gen xxviii. 15. I found such a change in my feelings, and such an heavy burden was taken from me, that I knew not what to think of it; I was like the child Samuel. It is said of him, "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him," 1 Sam. iii. 7; I felt the power, though, like Peter, I "wist not that it was true which was done by the angel," Acts xii. 9. But I felt very comfortable, and was much relieved from my distress; and this kind promise has been fulfilled to me, as will be shewn as I proceed with the narrative. When I was out of my apprenticeship I wished much to go to London, having a great desire to hear you: but I had no prospect of being able to accomplish this. Afterwards I engaged myself to a gentleman in the country, who did not immediately want me; so that a door seemed now open in providence for me to go to town, where I stayed for two months. "The desire of the righteous shall be granted," Prov. x. 24; and the Lord was with me as he had promised. I came to Providence Chapel on the Sunday morning, and you preached from these words, "If ye were Abraham's children, ye would do the works of Abraham," Jer. viii. 39. The works you spoke of were such as I had never heard from any pulpit,

yet I knew they were the things I had long wanted to hear: and, though some things made against me, yet there were others that were suitable; and I felt my heart move in affection towards you in such a way as I never had done before to any preacher living. I was quite amazed, and marvelled greatly, to hear you bring forth my feelings as you did; I was like Manoah and his wife when the angel appeared to them; "and the angel did wonderously, and Manoah and his wife looked on," Judges xiii. 19. I attended every time you preached, both at Providence and Monkwell Street meeting, and often heard things which I did not understand, as the experience you brought forth was far beyond any thing which I had attained to. But, when you spake of trouble and distress, I understood that part, and many times got a help by the way; so that, as Paul says to the Corinthians, I acknowledged you in part, 2 Cor. i. 14; and I believe I shall acknowledge you even to the end. For some weeks after I first heard you I was sorely distressed, for you stript me of a good deal of my religion, as I had plenty about me of what the prophet calls untempered mortar; and your preaching discovered to me the worthlessness of the greatest part of my profession. I had been daubed over with untempered mortar, and the Lord made use of your ministry to throw down this work. One night, as I was hearing you preach at Monkwell Street,

God rent this wall, as himself hath said, " I will rend it with a stormy wind in my fury," Ezek. xiii. 13; and down I went, and from the Tuesday evening until the Sunday following was distressed indeed. " So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall," Ezek. xiii. 14: and so it was with me; and the Lord fulfilled his own word, which says, " Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it," Ezek. xiii. 15. And so it came to pass; for on the Sunday morning I came to Chapel, bowed down with an expectation that I should most surely be cut off: but oh no! this storm was not intended to destroy, but to strip me of that which was better lost than found. You preached that morning from these words, " And, though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," Isa. xxx. 20, 21. On hearing the words my heart revived; and as you went on speaking from them it was much blessed

to me, for I understood what you said upon the bread of adversity and water of affliction, and God opened my eyes to see my teacher, and my ears to hear his word, according to the promise, "Thy teachers shall not be removed into a corner any more:" and, blessed be his name, they have not; for mine eyes have seen my teachers from that day to this. After hearing you I went no more among professors of any description; but, as God has enabled me, I have abode fast by the truth, and gone according to that light and judgment which he has given me to this day. It was about two or three Sundays after this that I heard you preach from Psalm xci. 3; when I received that comfort I have before mentioned, respecting my not having committed the unpardonable sin. During my stay in town I heard you preach several other discourses, from which I received a good deal of encouragement. "My word," saith the Lord, "shall not return void."

My time being expired, I was obliged to return to my situation in the country, though very reluctantly. During my stay at that place I spent my sabbath's alone, for the professors were of that sort with whom I felt no union; therefore I wished for no confederacy, but stood aloof from all, waiting upon God, and reading the scriptures and some part of your books; and I found the presence of the Lord with me. After I had been at this place about eight months I was obliged to leave

it, the person in whose employment I was having no further occasion for me. This man pretended a great deal of friendship towards me; "His words were smother than butter, but war was in his heart," Psalm lv. 21; for secretly he did me all the injury he could; and I think I may say of him what Joseph said to his brethren, "But, as for you, ye thought evil against me, but God meant it unto good," Gen. l. 20; and so it proved. I very soon obtained another situation, and at the time appointed went to it; the morning I set off I had twenty-five miles to walk, and in my way was greatly fatigued in body, much cast down in mind, and was in great bitterness of soul; for the adversary set before me all things in as gloomy a light as possible, and provoked me sore and made me to fret, 1 Sam. i. 6. In this dilemma I turned aside into a field, and sat down under a hedge, and prayed unto the Lord, and wept sore, 1 Sam. i. 10. Whilst I sat down I took some refreshment, blessed the Lord for what I had, and thanked him that he had helped me thus far. Whilst I sat in this place I felt a melting, softening frame come over me, and was very much relieved from my distress: I think I may say of this field as Jacob did when he was going to Padan-aram, and lighted upon a certain place, where he tarried all night, and God appeared to him in a dream, and when he awoke he said, "Surely the Lord is in this place, and I knew it

not," Gen. xxviii. 16. I rose up from my place, thanked God for his mercies, and then journeyed forward : but the situation in which I was now placed was by no means agreeable to me in this my distressed state of mind, therefore I soon returned to Leicester, where I had a great desire to stop, if it was the will of God; and I was the more anxious, because a few people met together for prayer, the reading of the scriptures and your works, with whom I felt union of heart; and the thoughts of being separated from them grieved me much. After waiting for some time, however, and no way opening for me to reside there, at length I engaged myself to go more than thirty miles distant: this I did with very great reluctance, as the thoughts of being removed troubled me not a little. Being one morning in great distress about it, I went in prayer to the Lord, and poured out my complaint before him, shewing him all my trouble, Psalm cxlii. 2; and making all my request known; and I humbly entreated of him this favour,—that, if it was his most blessed will, I might not be removed from hence, but that he would be pleased to provide for me in the way that seemed good unto him; as he knew my heart, and that the only reason why I desired to stay was, that I might have an opportunity of meeting with those who feared his name, (which I had long been deprived of) and how much I had suffered in other places on that account. The

good Lord condescended to hear my petition, and on that very day a situation was provided for me, my former engagement broken off, and God fixed me in the place where I solicited, and where he has kept me to this day; and the promise he gave me before my first removal was fulfilled; the Lord was with me, and kept me in all places whither I went: he was with me in London; he was with me when I waited upon him, and spent my sabbaths alone; he was with me and blessed me under the hedge; and he has never left me, but brought me again into this land! "O how great is thy goodness, which thou hast laid up for them that fear thee!" Psalm xxxi. 19. "If we ask any thing according to his will, he heareth us; and, if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," 1 John v. 14, 15. And how sweet and acceptable is every thing that is much wanted, and comes in answer to earnest prayer! "Before they call I will answer, and while they are yet speaking I will hear," Isa. lxxv. 24. This endears the Lord to us; "Who so is wise and will observe these things, even he shall understand the lovingkindness of the Lord," Psalm cvii. 43.

A few months after this affair, in the year 1800, a way was opened for me, and I got settled in business; and for a long time every thing I engaged in went on as prosperously as could be

desired. Nevertheless, my ruined and lost state was my meditation day and night, which brought me down very low, and my distress kept increasing upon me; my natural strength was much abated, and extreme weakness of body succeeded; for the arrows of God stuck fast in me, and his hand pressed me sore, therefore I was feeble and sore broken, Psalm xxxviii. 2 and 8. In the month of November you came down to Leicester, and I heard you preach from these words, "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side, Psalm lxxi. 20, 21. Never was any thing more suitable to any one than this discourse to me in my then distressed state of mind; the things you brought forth were what I had felt, and I was a good deal relieved from the burden I had long laboured under, and felt encouragement to hope that he which had begun his good work in me would carry it on; for, although I was in such a state of confusion that I could make nothing of myself, yet, as you went on with your discourse, I could see that it was God's good work, and I was greatly helped, and for some time not so much bowed down as heretofore; but after a while I not only got back to my old place of darkness, confusion and misery, but sunk lower than ever; till, like Job, my soul was weary of my life, and

I went mourning by reason of the disquietness of my heart. This increased my weakness so fast, that I soon was in such a debilitated state as to be apprehensive it might terminate in my dissolution; and I was much cast down, through the fear of death and judgment to come. My sins were set in order before me, and God appeared as a swift witness against me. "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow, then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul," Psalm cxvi. 3, 4. I had no rest in my bones because of my sin, Psalm xxxviii. 3. The caul of my heart was rent, and I went in heaviness, meditating terror, "for the arrows of the Almighty were within me, the poison whereof drank up my spirits," Job vi. 4. God made inquisition for blood, and I knew that I was out of the city of refuge, Numb. xxxv. 6. And the avenger of blood was behind me; should death cut me off, as the tree falls so it lies: I was sensible that where death left me judgment would find me; and, if I died in the state I was then in, all would be lost for ever, and I should be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 9. These things were so weighty, that I felt myself incapable of transacting business, my mind being wholly engaged about them; and in that disconsolate

state I could pay but little attention to sublunary things; "For what is a man advantaged if he gain the whole world, and lose himself, or be cast away?" Luke ix. 25. Many passages of scripture, which seemed to make against me, laid with very great weight upon my mind; and, amongst many others, I often thought of the fruitless cries of Esau, and frequently wept when thinking I should be like him: the words also of our Lord were very cutting to me, "Every plant that my heavenly father hath not planted shall be rooted up," Matt. xv. 13. Thus my way was hedged up, and fear was on every side; for, look which way I would, there was no rest for the sole of my foot; my life hung in doubt; and I was filled with slavish and tormenting fear night and day, so that in the morning the language of my heart was, 'Would God it were even,' and at even I said, 'Would God it were morning,' for my sin was ever before me; and I found, as Paul says, that destruction and misery are in all the sinners ways, and the way of peace have they not known, Rom. iii. 16, 17. I was bowed down under the guilt of sin, and a sense of God's wrath. The heavens revealed my iniquity, and "I remembered God and was troubled; I complained and my spirit was overwhelmed," Psalm lxxvii. 3. So, that, as Job says, my words were swallowed up, Job. vi. 3; and I had sorrow in my heart daily; for God, conscience, the scripture, law,

and gospel, all appeared to be against me, for day and night his hand was heavy upon me ; and so distressed was I, that my days were sorrow, my travail grief, and my heart took not rest in the night, Eccl. ii. 23. I sunk in the deep mire, where there was no standing ; and, being in this perilous condition, I hastened my escape from the stormy wind and tempest, Psalm lv. 8. " The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail," Isa. li. 14. My life was quite a burden to me, for I had no satisfaction in any thing beneath the sun ; and the comforter, which should relieve my soul, was far from me, Lam. i. 16. And so distressed was I, that for some time sleep almost departed from me ; " Thou holdest mine eyes waking," saith the Psalmist, Psalm lxxvii. 4. I used to think of, and long for, the experience of these words, every night when I retired to bed, " Thou shalt lie down, and none shall make thee afraid," Job xi. 19. But, so far was I from this, that I was full of fear ; my fore ran in the night, and ceased not ; for, as Job says, " When I consider I am afraid of him," Job xxiii. 15. This my distressed state of mind brought me down so low, that I was almost worn out with trouble ; " The spirit of a man will sustain his infirmity, but a wounded spirit who can bear ? Prov. xviii. 14 ; and in such a weak and feeble state of body, that I was under the neces-

fity of having medical assistance. But the physicians knew no more of my disease than I understood of their medicine; sin was the malady, and I felt its dreadful effects; this fretting leprosy was broke out in every part; so that, as the prophet says, from the sole of the foot even to the head there is no soundness in it, but wounds, bruises, and putrifying sores; the whole head is sick, and the whole heart faint; and none but the good Samaritan, which is Christ Jesus, can bind up these wounds: he is anointed "to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Luke iv. 18. He alone can heal a wounded spirit, as it is written, "Come, and let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up; after two days will he revive us, and the third day he will raise us up, and we shall live in his sight," Hosea vi. 1, 2. But, as Christ says, "No man can come to me except the father which hath sent me draw him;" and so I found it; for faith in him, as my Saviour and redeemer, was not then come; I could no more believe than I could create a world; but was "kept under the law, shut up unto the faith which should afterwards be revealed," Gal. iii. 23; being bound in the prison house of unbelief, hardness of heart, and blindness of mind; and it is

the Lord alone that can say to such prisoners, "Go forth; and to them that are in darkness, shew yourselves." Faith in him sets us at liberty from this prison; and it is his own power that effects this work of faith; "This is the work of God, that ye believe on him whom he hath sent," John vi. 29. It is the Holy Spirit that must first melt the heart, soften the affections, work confidence in the mind, and draw the soul to him, before we can come in faith and affection. I was so gloomy and dejected, that my soul was weary of life, and my chief concern was to know how I could be saved. I was weary and heavy laden; weary of working for life, and heavy laden with sin; and whether God would shew mercy to one so vile as myself I could not tell. "Lord, if thou wilt, thou canst make me clean." But I had no power in myself to come to him. "No man can come unto me," saith the Saviour, "except it were given unto him of my Father," John vi. 65. I began to think that all was over with me, and that I could not obtain mercy; and, seeing that all was lost, I thought it was but of little use labouring for the body, as I had no other prospect before me but an eternity of misery; therefore I left my business, and retired to my room, to fret and mourn over my wretched fate. In this melancholy state of mind I sat me down in a chair, with as heavy a load as ever any poor mortal laboured under. I pitied myself, en-

vied every body, and heartily wished I had never been born: and whilst I sat in this miserable state these words came upon my mind, "The whole need not the physician, but they that are sick." Then, thought I, if this is the case, surely I am one that is sick; for I am sick of self, sick of the service of Satan, sick of sin, and sick of the world and all that is in it: I feel my need of the Saviour; and O that he would shew mercy to me! This scripture came also into my mind, "I came not to call the righteous, but sinners to repentance." Then, said I, I am a sinner indeed, and have destroyed myself; and, as Christ came to seek and save the lost, I will call upon his name once more, and confess my faults before him. While doing this these words came sweetly into my mind, "Let not your heart be troubled, ye believe in God, believe also in me," John xiv. 1. I felt a little relief, rose off my knees, and sat down to meditate upon the words. "Believe also in me," kept rolling over my mind, and I was led out to look to Christ, as the mediator and saviour of the lost; I felt that hardness of heart and desperate rebellion, under which I had laboured so long, in a measure to give way, and a hope rise up in my soul that the Lord would, sooner or later, have mercy upon me. I sensibly found a burden taken off me; and, instead of giving all up for lost, I felt encouragement to keep on seeking him, from whom I had deeply revolted.

Some time after this, being ordered to the sea, I purposed, in my way to Brighton, to stop in town to hear you; but, upon my arrival, finding you was gone to Lewes, I journeyed forward, and the next day arrived there, and that very night heard you preach from these words, "And the Lord was with Judah, and he drove out the inhabitants of the mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron," Judges i. 19. This discourse was much blessed to me, and did me more good than all the medicine I had taken. It is hope being deferred that makes the heart sick; but, when the desire cometh, it is a tree of life. I was sweetly refreshed, my hope being strengthened and my faith increased. I had indeed been brought low, but the Lord helped me; and I received that hope and satisfaction which I never entirely lost sight of again; "Whatsoever God doeth it shall be for ever," Eccl. iii. 14. I heard you again the Sunday following at Lewes, and one evening in the Barn at Ringmer from these words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psalm cxxvi. 6. And here I got another help in the way, and a light was thrown upon my path. The Lord will give strength to his people; "They go from strength to strength, every one of them in Zion appeareth before God," Psalm

lxxxiv. 7. In my way home I heard you several times in London, from which I reaped great benefit, and returned from this journey in every sense much better. The loins of my mind were girt up, and my health was much recovered, "Thou hast turned for me my mourning into dancing," saith David, "thou hast put off my sackcloth, and girded me with gladness," Psalm xxx.

11. And, although I many times after this sunk very low, and was much cast down, yet I had a hope at the bottom which I would not part with for all the world; though it was several years, from my first being quickened to feel my lost state, before I was brought to know my interest in the dear redeemer. Nevertheless, as saith the prophet, I was holpen with a little help, and the everlasting arms were underneath me; and the Lord kept me earnestly seeking his salvation, until he was pleased to cause me to return to my strong hold as a prisoner of hope, and my eyes beheld the King in his beauty. "Being confident of this very thing," says Paul, "that he, which hath begun a good work in you, will perform it until the day of Jesus Christ," Philip. i. 6.

I have frequently been sweetly refreshed in our meeting for prayer, and reading the scriptures and your works; being comforted, strengthened, and encouraged; "They that wait upon the Lord shall renew their strength." And, although

this way of meeting together has been; and still is, despised by many, yet I have reason to rejoice, having therein received much good, and at times found him whom my soul loveth; "Where-two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20. The Lord hath condescended to meet with us; he has owned, honoured, and blessed us with his presence, and in the midst of all opposition has enabled us to stand fast, and to contend earnestly for the faith. And this work and this counsel, which I believe to be of God, all our opponents have never been able to overthrow; therefore they had better desist from such an unholy war, "lest haply they be found even to fight against God," Acts v. 39. I embraced every opportunity which offered in coming to town to hear you; and when you have been down in the North I have generally attended at every place where you preached. But to enter into particulars, by giving you an account of each time and place where God has blessed your ministry to me, of the many helps by the way, and the encouragement and strength I have received in hearing you at different times, might appear tedious; suffice it therefore to say, that I never came up to London to hear you, nor attended you in the country, without receiving some good, more or less; and have many times rejoiced in hope of the glory of God. The Lord's word does not return void, but accomplish that which

is pleasing to him, and prospers in the thing whereto he sends it ; “ He confirmeth the word of his servants, and performeth the counsel of his messengers.” Three or four times, when I came up to London to hear you, I have been much perplexed, sorely distressed, and under heavy afflictions ; but I never came in vain. Once, during the time I was a married man, when no one I think was under heavier trials than I was, which my countenance fully proclaimed, I had a great desire to speak to you, and for that purpose went to the vestry at Monkswell street ; but when I saw you I said nothing about my trials and afflictions, though you asked me what was the matter, and the cause of my looking so ill. The truth is, they were of so complicated a nature, and from such an unexpected quarter, that I was unwilling to enter into the subject. I have often found that, when under the heaviest trials, I have been afraid to speak of them, not knowing how the matter would end. Perceiving that I was much bowed down, you spake very kindly to me, though I came out of the vestry with a heavy heart, ready to break with trouble. I walked about, and wept much, having great sorrow in my heart ; afterwards I went into the chapel, and you preached from these words, “ Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger,” Psalm viii. 2. What I heard

that night comforted me not a little, as you described the very feelings of my soul, and I was much relieved from my burden; "A gift in secret pacifieth anger, and a reward in the bosom strong wrath," Prov. xxi. 14. And, though I was troubled on every side, yet I could see that I was not forsaken of God, but my hope was strengthened in him, that he would be with me and support me; and I found him, as he hath promised, a present help in trouble. Unto God I committed my cause, and waited upon him, watching his hand; the Lord sustained me; and, though the trial was sharp, yet under God it worked for my good, and has been of great use to me since. My afflictions were many, but the Lord in his own time delivered me out of them; it is God that avengeth me, and girdeth me with strength; "therefore bless thou the Lord, O my soul, and forget not all his benefits."

The next heavy trial was the division that took place in the church. After we had met together for some years heresy crept in amongst us. Onesimus came with his airy visions, and beguiled many unstable souls; this enemy sowed his tares amongst us, and then went his way; but after his departure the leaven which was communicated continued to ferment, and it was not long before it's dreadful effects were seen, as many amongst us gave heed to this seducing spirit, and soon shewed that they were subverted thereby; so that

we found it to be as Paul says, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," Acts xx. 30. Some withdrew, and set up for teachers, while others followed after them. "They went out from us, but they were not of us, for, if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us," 1 John ii. 19. Howbeit, though many were taken with his wild and extravagant notions, yet not all; for some stood fast in the truth which they had received, and withstood him, though he prated against our manner of worship with malicious words. John says that he had no greater joy than to hear that his children walked in truth; and Paul saith, "Now we live if ye stand fast in the Lord," 1 Theff. ii. 8. And some were enabled so to do; for, by what we had already experienced, we well knew that our way of assembling together was approved of God, and that what this deceiver brought forth was not according to the gospel we had received. The Lord had met with us and blessed us, therefore we knew that we had not followed cunning devised fables. An outcry was raised against reading other men's works, and preaching in general, without making any distinction between right and wrong; in short, every thing was found fault with, but nothing established; much confusion

wrought, and the greater part knew not for what they were come together ; for it was utterly impossible to know what was aimed at, as nothing but wind and confusion was brought forth. But some, who were like the Athenians of old, always fond of either telling or hearing some new thing, Acts xvii. 21, were much charmed, and were all alive ; and it was amazing to see how this strange fire spread itself amongst many ; it served as a fan, by which the floor was purged : when the chaff is blown away the wheat becomes more consolidated together ; " There must be also heresies among you, that they which are approved may be made manifest," 1 Cor. xi. 19. There are some, Paul says, which received not the love of the truth, that they might be saved ; " And for this cause God shall send them strong delusions, that they should believe a lie," 2 Theff. ii. 11. They that cannot endure sound doctrine, after their own lusts heap to themselves teachers, having itching ears ; " And they shall turn away their ears from the truth, and shall be turned unto fables," 2 Tim. iv. 4. Some there are, who are ever learning and never able to come to the knowledge of the truth ; and many there be who, when they hear, receive the word with joy ; " and these have no root, which for a while believe, and in the time of temptation fall away," Luke viii. 13. When men are puffed up, and become vain in their imagination, their foolish hearts are

soon darkened; and, when once they get wise above what is written, God soon makes them fools in religion; "They have rejected the word of the Lord, and what wisdom is in them?" Jer. viii. 9. These lack moisture, and therefore wither; "Evil men and seducers shall wax worse and worse, deceiving and being deceived," 2 Tim. iii. 13. Paul says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him," Coloss. ii. 6. And he exhorts us, whereunto we have attained, to walk by the same rule and mind the same thing. When this wonder of wonders first appeared I begun to try his spirit, whether it was of God; for which purpose I brought what he advanced to the test of scripture and my own experience; and I perceived that what he brought forth was not agreeable either to the scriptures, or what God had taught me, and I believed he was an utter stranger to that power in which the kingdom of God stands. Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. i. 9; and exhorts us not to give heed to seducing spirits, for by them the minds of many are corrupted from the simplicity that is in Christ, in the same way as the serpent beguiled Eve through his subtlety. God is the author of peace, but not of such confusion as this man brought forth; he erred, not knowing the power of God; "Who-soever transgresseth, and abideth not in the doc-

trine of Christ, hath not God." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." God has promised his holy Spirit to guide his children into all truth; "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him," 1 John ii. 27. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Paul laid the foundation as a wise master builder, and warns every man to take heed how he buildeth thereupon; "Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble." Here are two sorts of builders, and the materials are very different: one sort the fire will not burn, but refine; the other will be consumed by it. Sharp trials discover many that are not sound in the faith. It is one thing to receive the knowledge of the truth into the natural understanding, in the letter of it; and it is another to receive the love of the truth in the heart; and, when the fiery trial comes, by which every man's work is to be revealed, many fall away, the work is burnt up, and then it is made manifest of what sort it is. Many seem to run well for a time, and then draw back, and become so degenerate, that there is not a shadow of truth about

them; they go from a tolerably sound judgment into Arminianism, and sink into the worst of errors; and it is often seen that such are greater enemies to the vital power of godliness than they who have never made a profession; the scribes and pharisees were the worst enemies to Christ. The preaching of the gospel is compared to a net cast into the sea, which gathered of every kind; the servants did as they were commanded, and gathered together as many as they found, both good and bad, and the house was furnished with guests; but, when the king came, he discovered the man which had not on a wedding garment; while the good seed is sown by the servants of Christ, the enemy sows tares. Paul says, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour: if a man therefore purge himself from these he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work," 2 Tim. ii. 21.

It was some time after Onesimus came and introduced his wild ferment before the division took place; during which time we had to contend earnestly for the faith, and the contention was extremely sharp. Before they separated themselves from us I had two singular dreams, which made a great impression upon my mind; and, thinking them very significant, I wrote them

down, waiting and watching the end.—They were as follows: I dreamed that I was travelling in some very rugged roads, full of hills, that were of an amazing height; by the side of the hills there were great numbers of people, sitting upon seats, who seemed very attentive, as if listening to some one speaking: at a little distance off were a number of people with a great variety of articles to sell, which were all wearing apparel of different kinds; some looked like woollen cloth, and other pieces had the appearance of linen; many of them, as I passed on, asked me to buy: but I found fault with their articles; for, on examining a number of pieces, I could discern a thread of woollen mixed in them all, on which account I refused them. All the pieces that I looked at were woollen, or mixed with it, except one, which was a piece of fine wove filk: I examined it very minutely, and could discern no woollen in it; I therefore bought this piece, and yet paid nothing for it. I then went on over the hills, through the midst of a great number of people; and, as the roads were very bad, and many large stones laid in the way, it was with great difficulty I got along: and I had not gone far before I met a woman who much admired my piece of filk, and asked me to let her have a part of it; but I refused, telling her I should want it all for myself, and would therefore part with none. She said to me, 'It is

a nice piece.' I told her it was, and that amongst them all there was not one like it. She then left me, and I journeyed forward till I got into some very rough and indifferent roads again, and at last came into a very large building, where there was a great number of people, some looking fat and healthy, while others appeared thin and very ill. As I stood in this place a man came up to me, and said I was wanted in a room up stairs; in my way there, it came into my mind that they wanted me to contribute to some one's relief; so I put my hand into my pocket, and took out three pieces of gold; but thought I would part with none till I knew to whom and what for. I then opened the door, and was greatly amazed; for in the middle of the room was a very large couch, full of men that lay in a very disorderly manner; some were dead, and others looked very ill, apparently at the point of death, with their mouths wide open, gasping for breath; and the visages of all were frightful to behold. As soon as I entered the room it came into my mind that these men were all professors of religion, who had swerved from their profession, and brought disgrace on the truth, on which account they were so afflicted, and visited with the judgments of God. I saw no one that spake, but heard a voice which talked with me. I inquired how it was that these men all came together; and was answered, that they came to see each other, and

that the disease was such, that, as soon as they entered the room, it seized them immediately, so that they could not get out again. I felt no fear of catching the disease, nor of death, nor had I any symptoms of it come upon me; but asked what I was sent for. The same voice answered me, that I was to join with another in prayer, that this disease might not spread itself farther, which appeared to be as destructive to mankind as the plague. I felt a good deal agitated in my mind, and a little afterwards kneeled down by the side of the couch: earnestly looking at them all, I perceived that some were quite dead; others, whose visages were very long and countenance pale, appeared so ghastly, that they were horrid to look upon; and a third sort appeared very sickly, though the infection was not so strong upon them. Whilst I was looking at the whole I perceived that there were some amongst them whom I knew; and I discovered several that attended our chapel, which so distressed me that I awoke out of my sleep.

A few nights after I had another dream, in which I came to a very large piece of water, the half of which was as clear as crystal, and the other half very thick and muddy. These waters were not at all mixed, but separated down the middle as straight as if by line; while I stood looking at the water I perceived that there were a number of men in it. I then drew nearer; and in the

part which was clean I saw several men swimming, very healthful and strong, and some whose bodies were partly in the clear water and partly in the muddy; these looked very sickly. Others again were in the water that was thick and muddy; these had been choaked with it, and were quite dead. The inference I drew from the dream was this: the clear water I thought to be the pure doctrines of the gospel; the men which were healthful and strong I judged to be such as would stand fast in the truth received; those which were partly in the clear water and partly in the thick I concluded would be tainted with the errors of this man, on which account they would be sickly for a time; and those dead in the muddy water I thought indicated that some would be so caught in these errors, that they would quite depart, and prove themselves to be dead while they had a name to live, Rev. iii. 1; being "men of corrupt minds, reprobate concerning the faith," 2 Tim. iii. 8. I told this dream to one who met with us (of whom I had a suspicion) and what I thought it signified; that there were certainly two sorts of people in the chapel, betwixt whom there was no union; that there were two spirits; and that it would end in a division. To which he answered 'God forbid,' and seemed to be quite shocked. I have often thought since of what Elisha said to Hazael when he told him of the

evil he would do to the children of Israel, &c ; and of Hazael's answer, " But what, is thy servant a dog, that he should do this great thing ?" 2 Kings viii. 12, 13. Yet afterwards he perpetrated the deed ; and this man soon after separated himself, than whom not one amongst all that went out from us, has shewn more enmity ; nor has any one sunk deeper into error, nor swerved farther from truth, than he has. When Judas had received the sop, he went out immediately. " Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him," John xiii. 31 ; and then he talked to the disciples. I am sensible that since the division we have had tenfold more of the power and presence of God with us than ever we had before ; therefore all has worked together for good : the hand of the Lord shall be made known towards his servants. Moses asked the Lord, " Wherein shall it be known here that I and thy people have found grace in thy fight ? Is it not in that thou goest with us ? So shall we be separated, I and thy people, from all the people that are upon the face of the earth," Exod. xxxiii. 16. It is the presence and power of God being with his people which makes them to differ from all others. The goodness of the Lord is great to those that fear him, and he knows them that put their trust in him ; he hides them in the secret of his presence, and keeps them safely in a

pavilion from the strife of tongues, Psalm. xxxi. 20. The scripture says, the man that wandereth out of the way of understanding shall remain in the congregation of the dead, Prov. xxi. 16; this is to the present verified in all that went out from us; for, although they have changed their opinions more than once, yet I know of no one among them that is not far enough off from truth; "They hold fast deceit, they refuse to return," Jer. viii. 5. And how awful is the state of every man who departs from the faith? "He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?" Isa. xlv. 20.

After a few years of prosperity, it pleased God that I should be exercised with a long and sore day of adversity, during which time I have had many things to consider of, and my afflictions have been many; nevertheless, the Lord has sustained me in every time of trouble; and, although I have been much cast down, yet not destroyed; though, like Hezekiah, I many times have said, "I shall not see the Lord, even the Lord in the land of the living;" and, like him, "I reckoned till morning, that, as a lion, so will he break all my bones, from day even to night wilt thou make an end of me," Isa. xxxviii. 13. When this fiery trial first began I was like a bullock unaccustomed to the yoke, and Satan was permitted to stir up all that was within, which is the

worst of all; and very obstinate, froward, perverse, and rebellious I was; but I found it as the wise man saith, "He that hath a froward heart findeth no good," Prov. xvii. 20. And, as long as the fool's lips enter into contention, stroke upon stroke must come, for unto the froward God will shew himself froward. It is by hard labour that the heart is brought down; and when the heart is humbled, and the punishment of our sins is accepted, then the Lord appears propitious to us in his covenant. It appears that Hezekiah was lifted up, and then "God left him to try him, that he might know all that was in his heart," 2 Chron. xxxii. 31. And, had I never been tried in the way I have, I never should have been acquainted with the evil of the heart as I now am. When it pleased God to try Job severely, by taking away all his substance, he received this with great submission; "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But it is said that after this Job opened his mouth, and cursed his day; when Satan stirred up what was within, Job then shewed what was in the heart; I have long laboured under a train of heavy trials; and those that I have had outwardly have oftentimes produced great fear within, as all things seemed to make against me, and I was troubled on every side; look which way I would, the prospect was gloomy. And I have many times been brought

into such a strait, that it appeared impossible I could escape; and, like Jehoshaphat, I have been at my wit's end. But the Lord never left me in a trying hour; for, when every other refuge failed, he always appeared in my behalf, and wrought deliverance in such a way and manner as I never could expect. I have been brought low, but the Lord has helped me; underneath have been the everlasting arms, and strength has been given equal to my day: the Lord is wonderful in counsel, and excellent in working; he hath never left nor forsaken me; and, though often faint, he has always kept me pursuing: I have frequently been ready to give all up; which I certainly should, and have turned back in the day of battle, had not the Lord strengthened me, and kept me by his almighty power. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ," Phil. i. 6.

You was once in the country when I was under very trying circumstances, and I heard you several times; many things which you then brought forth were very suitable to me, particularly a discourse you preached from Prov. viii. 20; "I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit substance; and I will fill their treasure." The word was attended with power, and much blessed to me; for I re-

ceived encouragement, strength, instruction, counsel, and comfort. My hope was revived, and my way cast up ; for in treating of the way of righteousness, and the paths of judgment, you exactly described the feelings of my heart, and I found myself a good deal relieved from that anxiety and distress which then lay heavy upon me. The hand of God seemed to be gone out against me, as it went out against Naomi ; and I laboured under great bondage, darkness, and fear ; my soul being bowed down with affliction, so that I was “ far off from peace ; I forgot prosperity,” Lam. iii. 17. My grief was great, and my life bitter, and I said, with Jeremiah, “ Surely against me is he turned ; he turneth his hand against me all the day,” Lam. iii.

3. And I was in such confusion that I could not make what I experienced accord with the scripture, as many things seemed to clash, and Providence run counter to the promise ; but I have since perceived that the Lord hath led me in a right way, and that “ all the words of his mouth are in righteousness ; there is nothing froward or perverse in them ; they are all plain to him that understandeth, and right to them that find knowledge,” Prov. viii. 8, 9. The first time Mr. Brook was down in this part of the country, I remember hearing him from Deut. xxxii. 10, 11, 12.—“ He found him in a desert land, and in the waste-howling wilderness ; he led him about, he

instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange God with him." His discourse I heard with great satisfaction, and what he brought forth from the scripture was suitable and profitable to me ; for as he went on I could see the way in which the Lord had been leading me to humble me, and to prove me ; and I hoped that God would sooner or later appear, and make darkness light before me, rough places plain, and crooked things straight. I felt my heart a little moved in gratitude to God that he had helped me thus far, and had hitherto supported me under all my troubles, and had kept me, as the apple of his eye ; " All his saints are in his hand, there is the hiding of his power." The Lord waters his vineyard every moment, and keeps it night and day. But to return ; I had one continued succession of trials, troubles, and disappointments ; so that I was frequently much cut up, and my soul discouraged because of the way, fearing that in this time of temptation I should wither for lack of moisture, and so fall away. But, blessed be the Lord, it was not so ; he kept me by his power, and enabled me to feel after him, and with purpose of heart to cleave unto the Lord. But ye that did cleave unto the Lord your God are alive,

every one of you, this day," Deut. iv. 4. All fulness is in the Saviour: he is our life; and the seed of Jacob never fought his face in vain. He communicates grace and strength equal to the day; "He giveth more grace," and has promised to him that hath more shall be given; he strengthens the things that remain, which, according to our apprehension, are ready to die, and supplies, as we go on, all our wants out of the riches of his grace. "I am come," saith the Saviour, "that they might have life, and that they might have it more abundantly," John x. 10. "Without me," says he, "ye can do nothing;" and counsels us to abide in him, promising, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John xv. 17. And I bless his name for ever that he hath sustained me under every trial, and enabled me to wrestle with him in prayer, and prevail too, not suffering me to give him any rest till his righteousness went forth as brightness, and his salvation as a lamp that burneth: therefore I may say, with David, "I fought the Lord, and he heard me, and delivered me out of all my fears," Psalm xxxiv. 4.

When I came to Grantham to hear you in the year 1807, I was bowed down with trouble, till my spirit sunk within me, and, as Paul says, I seemed pressed out of measure, above strength; and my countenance proclaimed to all who saw

me the disconsolate and distressed state of my mind ; what I suffered I can never express ; I felt as if the time was just at hand when all would be over with me, and that something would take place, to make manifest to all the awful state I was in. I thought that no one seemed to care for me, which added abundantly to my grief ; " I looked on my right hand and beheld, but there was no one that would know me ; refuge failed me ; no man cared for my soul," Psalm cxlii. 4. In this state I went to the chapel on Sunday morning, and you preached from Habakkuk iii. 2. " O Lord, I have heard thy speech, and was afraid ; O Lord, revive thy work in the midst of the years ; in the midst of the years make known ; in wrath remember mercy." While you were speaking I found a very great change in my feelings, and was very comfortable ; the Lord's presence was with me, and I had some little brokenness of heart before him ; but this was only the beginning of that which was afterwards to follow, for there were yet greater things in store for me. " Ask, and ye shall receive," saith the Saviour, " that your joy may be full," John xvi. 24. Before I left Grantham, on relating to you a few of the trials I had gone through, I remember that what you said to me was very encouraging, and your last words were, " When submission to the will of God takes place, I have no doubt he will appear for you." When I left

you to return home my heart was ready to break with a mixture of grief and joy. I had no expectations of hearing you again the following week; but God's thoughts are not as ours, neither are his ways our ways; wherever he intends to do his people good, something must occur to bring them there, as nothing can hinder his purpose; "God will work, and who shall let it?" Isa. xliii. 13. A way was opened for me to go to Newark, which I gladly embraced; and on the following Sunday morning I found my mind more serene, calm, and quiet, than it had been for some time; and in prayer I found nearness of access to the Lord, and a little enlargement: I was led out in great earnestness that the Lord would be with me to bless and comfort me; and I felt a confidence spring up in my mind, and a persuasion in my heart, that God had heard, and would answer the petition that I had put up to him, to bless your ministry to me that day. "Now faith is the substance of things hoped for, and the evidence of things not seen," Heb. xi. 1. And blessed, for ever blessed, be the Lord, he condescended to fulfil all my petitions, and attended his word with power to my heart, while you was speaking from Isai. xxxv. 3, 4.— "Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a re-

compence; he will come and save you." I may say with the Psalmist, "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven, with the saving strength of his right hand," Psalm xx. 6. He strengthened me out of Zion; but what I felt I shall never be able fully to express; the God of hope filled me with all joy and peace in believing, that I might "abound in hope, through the power of the Holy Ghost," Rom. xv. 13. While your doctrine dropped as the rain, and your speech distilled as the dew upon my soul; my beloved was come, and his reward was with him, and his work before him; the holy Spirit testified of him, and took of the things which were Christ's, and shewed them plainly unto me. And I felt in my soul such quietness, composure, tranquillity, and submission to the will of God, and such brokenness of heart and contrition of spirit, together with such unction, power, rest, and peace, as I am not able to speak of; but I found that "Godly sorrow that worketh repentance to salvation, not to be repented of." 2 Cor. vii. 10. All my bondage, darkness, and fear, were gone; and I rejoiced in God, as the portion of my soul, who had reconciled me to himself by Jesus Christ; "For your shame ye shall have double, and for confusion they shall rejoice in their portion, Isai. lxi. 7. All that I had suffered before was not worthy to be compared with that glory

which was now revealed ; " Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," Isa. lx. 1. The Lord was the health of my countenance, he anointed my head with oil, and my cup ran over ; my soul delighted itself in the Lord ; and, as I said then, so say I now again, I would not take all the world for what I then enjoyed, and what I have many times experienced since ; it is that which makes all things in this life sink into nothing. The price of wisdom is far above rubies, and in Christ we have all things richly to enjoy ; " The meek shall inherit the earth, and delight themselves in the abundance of peace," Psalm xxxvii. 11 ; as it is written, " The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever," Isa. xxxii. 17. " I sat down under his shadow with great delight, and his fruit was sweet to my taste." " My fruit," saith he, " is better than gold, yea than fine gold, and my revenue than choice silver," Prov. viii. 19. It is by the blood of the covenant God sends forth his prisoners out of the pit, wherein is no water, causing them to return to their strong hold, Jesus Christ, as prisoners of hope. The atonement being applied speaks pardon, peace, and reconciliation with God ; whereby the conscience is purged from sin and dead works, truth makes us free, and the Spirit bears witness to our adoption, works faith in the heart, proclaims

our enlargement, and cries, Abba, Father. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father," Gal. iv. 6. Our conscience beareth us witness in the Holy Ghost; and, "being justified by faith, we have peace with God," Rom. v. 1. The soul feels the blessed effect of this union; "I in them, and thou in me; that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me," John xvii. 23; and, being made an heir of God and joint-heir with Christ, I was enabled to approach him without wrath or doubting, perfect love having cast out fear and torment. This makes his service perfect freedom, and enables us to worship God in newness of the spirit, and to walk in newness of life. "At that day ye shall know that I am in my Father, and ye in me, and I in you," John xiv. 20. Well might Paul call it a peace which passeth all understanding, and an everlasting consolation; for, while the soul feels this blessed earnest of its future inheritance, we are lost in wonder, looking forward to that felicity which will be enjoyed beyond this life, when we shall be filled with all the fulness of God. John, feeling the love which God hath to us, seems to want language to express it, and therefore says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world

~~knoweth us not~~, because it knew him not. "Be-
 loved, now are we the sons of God; and it doth
 not yet appear what we shall be; but we know
 that when he shall appear, we shall be like him,
 for we shall see him as he is," 1 John iii. 1, 2.
 The Lord Jesus Christ made to me a feast of fat
 things, and of wines on the lees; and I drank
 and forgot my poverty, and remembered my
 misery no more. It was a day of release; and I,
 who had long been bowed down, labouring un-
 der heavy afflictions and sore trials, and had
 feared every day because of the fury of the op-
 pressor, was bidden to go free; and I could then
 in my heart bless the Almighty for all the trials I
 had endured. It was one of the days of the Son
 of man; and how delightful it is to sit at his feet
 and receive such blessed portions as these! My
 heart, like David's, was fixed, trusting in God,
 while his lovingkindness and tender mercy, made
 known to me in a dear Redeemer, melted my soul
 in gratitude and thankfulness before him. Nay,
 so abundant was the revelation, that I well re-
 member that at times, whilst I sat, I hardly knew
 where I was. I have frequently thought of
 Paul's words, "whether in the body or out of
 the body I cannot tell, God knoweth; of such
~~and one~~ will I glory, though of myself I will not
 glory, but ~~in mine~~ in infirmities;" this experience
 is a blessed reality, which no bond servant ever
 knew. "The servant knoweth not what his

Lord doeth;" "The world seeth me no more, but ye see me; because I live, ye shall live also," John xiv. 19. This secret is with the righteous, and it is those that love him whom he causes to inherit substance; who with the heart believe unto righteousness, and with the mouth make confession unto salvation. "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it," Isa. xlv. 8. The kingdom stands in power, and not in word; it is in righteousness, joy, and peace. "He that believeth on the Son of God hath the witness in himself," 1 John v. 13. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: this is the true God and eternal life," 1 John v. 20. Paul says that "No man knoweth the things of God but the Spirit of God;" and the Saviour promises that he shall teach us all things; "It is the Spirit that searcheth all things, yea the deep things of God," "He shall glorify me," says Christ, "for he shall receive of mine, and shall shew it unto you;" and this he does by revealing unto us his fulness and all-sufficiency, and his suitableness as the Saviour of the lost, by leading our souls to him, and revealing and making him known to us in

all his covenant characters, and in all his undertakings in our behalf; "who of God is made unto us wisdom, righteousness, sanctification, and redemption," that Christ should be all in all; he testifies of him, applies the benefits of his death, and gives us to feel our interest in his blood and righteousness. His blood cleanseth from all sin, and in his righteousness we stand complete before God. These I believe are some of the things which accompany salvation, and God has said that "the path of the just is as the shining light, which shineth more and more unto perfect day," Prov. iv. 18. And I bless the Lord that I find, as I go on, an increase of these things; fresh grace, light, and life, are communicated out of Christ's fulness; and there is a growing up into him in all things; as it is written, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Paul knew in whom he had believed, and John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John i. 3. And in what I have now written I may say with David, "I have spoken of the things which I have made touching the King;" I am still exercised with many trials, and experience much tribulation; but this, saith our Lord, ye shall have. Nevertheless, in him I have peace; and, though my trials are as heavy

as ever they were, I find this difference—they do not cast me down as they did in times past; and though at times much perplexed, I am not in despair, for hope is as “an anchor of the soul, both sure and stedfast, which entereth into that which is within the veil, whither the forerunner is for us entered, even Jesus,” Heb. vi. 20. And I find throughout, that, after having suffered awhile, God is pleased to strengthen, establish, and settle me, more and more;” “Wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure,” Isa. xxxiii. 6. A daily cross counterbalances the spirit of this world; “Every branch that beareth fruit he purgeth it, that it may bring forth more fruit,” John xv. 2. “The Lord’s fire is in Zion, and his furnace in Jerusalem,” Isa. xxxi. 9. Much furnace work causes self-examination, and a searching of things to the bottom; “He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness,” Mala. iii. 3. Paul says, “the fire shall try every man’s work, of what sort it is,” 1 Cor. iii. 13. And I find as I go on, that, although no chastening for the present is joyous, but grievous, yet it has been profitable unto me, and afterwards has yielded the peaceable fruit of righteousness; and, though I have had sharp work of it at times, and

have felt much fear in time of trial, not knowing how the matter would end, yet "having therefore obtained help of God, I continue to this day," Acts xxv. 22; and am kept by his power; though sometimes I am in great heaviness, through manifold temptations, still all works together for good; "O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and cause me to live," Isa. xxxviii. 16.

I have lately had a good deal of furnace work, being sharply tried with many severe afflictions, which I think the Lord shewed to me beforehand, in a dream I had sometime ago, which I should not have inserted here, but that whilst writing it has occurred fresh to my remembrance, and immediately these two scriptures came upon my mind, "He that hath a dream let him tell a dream," Jer. xxiii. 28. "For God speaketh once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed, then he openeth the ears of men, and sealeth their instruction," Job xxxiii. 14, 15, 16. In the night of June the 10th, 1809, I dreamed that I was in the greatest trouble, perplexity, and distress, weighed down with grief, and my burden appeared more than I could bear; I was so oppressed that I laid myself down, and so weary that I was unable to get on; (what I laid upon

seemed like a large couch.) While I was in this state a man came to me, and wished me to sing a hymn; I told him I was so distressed that I could not sing; but he pressed me so much, that looking at him, I said, if I sing a hymn, it must be this——

“ Much we talk of Jesu’s blood,
But how little’s understood !
Of his suffering so intense
Angels have no perfect sense.
Who can rightly comprehend
Their beginning or their end ?
’Tis to God, and God alone,
That their weight is fully known.”

I could sing no more than this verse, my mind was so led out in contemplating the sufferings of Christ in the garden; and I felt such a sympathy with him in his sufferings for me, that I wept, and was quite overcome. After this I walked along some very beautiful fields, in sweet conversation with some one, though I know not who; but I was very happy. Soon after this I met with a particular friend, and began to tell him what I had passed through. Admiring the beautiful situation we were in, we talked very freely to each other. On looking forward I saw, at a distance from me, a large building, in a low valley, having the appearance of an old abbey. While directing my friend where to look for it, I cast my eyes still farther, and saw a man walking

along, on which I remarked, that that person looks like one who formerly attended at our chapel. He seemed to be very happy, quite full of comfort, and much elevated in his spirits; his countenance was rather pale, and his eyes looked extremely fierce; I therefore kept my eye fixed stedfastly upon him, watching his gestures and looks. As he approached the building a woman came and stood in the door place, and entreated him to go in, saying she had prepared a repast. He went in, and we saw him no more. She then looked at us, but we both turned away. After this there was brought to me a young girl dressed in long white robes, and the person who brought her began to extol her much, and seemed greatly to admire the finery she had about her, wishing me to notice it; but I was quite disgusted at her appearance, and spoke most vehemently against her clothing. I then went on, and came to a place which had the appearance of a barn floor, and by the side of it was a wall built, white-washed over with lime. A man stood at the end of the wall, recommending the wall and floor to my notice: I looked at them for a considerable time, and then told him that the floor was laid very smooth, but it was of no use, nor would the workmanship do. Seeing a man walking down the middle of it, I said to him, 'you had better not venture there; for, although the floor looks sound, there is danger; and, if you fall through,

underneath I see a deep pit, which if you get into, it will be a wonder if ever you come out again; you never can unless some one help you, for you cannot get yourself out.' I then said to the man by the wall, 'your wall is not upright,' and reached a plummet that lay by me to measure it: Putting the line to it shewed that the wall was not upright; wherefore I said to the man, 'your work will not do;' on which he turned pale, and went from me in a rage, when the wall fell down; and immediately another man appeared before me with a piece of machinery upon the floor, and a smile on his countenance, entreating me to look at that (the man I had warned upon the floor stood by;) I looked at it, and said to the man, 'I am no mechanic, therefore it will never do for me to argue about machinery; but this will not answer the end for which it is designed.' I then saw in the inside a pair of grindstones, which lay very much aside, on which account I told him it could not be properly worked, and what was put in it would not be sufficiently ground; it must therefore be useless. While bearing my testimony against this work, there came a man up to me, who told me that I must leave them, and go and do business at a large furnace, which was a little distance from me. Giving me something he had in his hand to carry into the middle of it, I set off; but, there being much fire in the road, I turned back to go another way,

lest I should be burnt; and here I was worse off still, as liquid fire ran in every direction, which made me stand still, to see which way I could get. On looking a little to my right hand, I saw here and there a place free from fire, though but just room enough for me to pass. I then set off, and got to the place where I was directed without being burnt. When I came out of the furnace I seemed to have something to dispose of; and, as some very poor-looking people stood at a distance, I went and offered what I had to them: but most of them turned away, and rejected what I said; at which I was surprised, and told them that what I had to offer was much cheaper and better than the man's who had the machine. Passing on, I came to some rising ground, where I saw a few more people, very ragged and poor. To them I likewise offered what I had, and after a time they took some of me; for which however I received nothing, but walked about till I came upon a very high eminence, and was much dissatisfied that so many rejected what I offered them. From this spot I looked down, and perceived that the sea was by the side of the rock, and in the sea I saw something with a pair of wheels, and behind it a small boat, in which was a man; the wheels turned round with the greatest velocity, and it went through the sea as swift as the wind, and presently came to the place where I stood, and then rose up out of the water.

In a moment I was forced into it, and down it went again; at first I was seized with great fear, thinking I was sure to be drowned; but before I got to the water I saw a place for me to hold by, on which I laid fast hold, and my fears abated. As soon as I reached the water it went off as fast as I saw it before, and through the sea I went, hoping to get out on the opposite side: but no! it turned with me back again; and, when I had gone an immense way in the water, I came to the largest wheat stack I ever saw, which stood upon pillars. I begged so earnestly to stay by this stack of corn, and not to go any farther, that it waked me out of my sleep in great agitation, and in a few minutes after this scripture came upon my mind, "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," Isa. xliii. 2. Which kind promise has hitherto been fulfilled, for God hath been with me and supported me through all my afflictions, and he hath said, "I will never leave thee, nor forsake thee," Heb. xiii. 5. So that we may boldly say the Lord is our helper; "Blessed is the man that endureth temptation, when he is tried he shall receive the crown of life," Jam. i. 12. Grace and strength have hitherto been equal to my day, and all has worked together for my good; "The Lord is the

portion of mine inheritance, and of my cup; thou maintainest my lot," Psalm xvi. 5. After Abraham had patiently endured he obtained the promise, Heb. vi. 15. The Lord will not forsake his people, nor does he willingly grieve nor afflict his children; but, as every man's work is to be revealed by fire, faith (like gold) must be tried; and Peter informs us what this furnace is intended for, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ," 1 Peter i. 7. The Lord watcheth over his people for good, and he is nigh unto all that fear him; he keeps them night and day: and may the Lord enable me to stand fast, to fight the good fight of faith, and to finish my course with joy; he is able to keep that we commit unto him against that day, and has promised to bring all his ransomed people to Zion; "Happy are the people that are in such a case, yea blessed are the people whose God is the Lord."

Before I began to write this narrative I was quite at a loss to know how to proceed, and as if I knew not where to begin, nor what to say; when this scripture came upon my mind, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you,"

John xiv. 26. And as I went on things came fresh to my mind, which when I had time I wrote down, and the promise was fulfilled, "He shall bring all things to your remembrance whatsoever I have said unto you." Formerly when I was under heavy and grievous trials, I used to look at them as coming in anger and in a vindictive way, which sunk me very low : but now, blessed be God, I am enabled to view them differently; "Thou shalt also consider in thine heart that, as a man chasteneth his son, so the Lord thy God chasteneth thee," Deut. viii. 5. And I believe the intention of the Most High, in all the sufferings that I have had to this day, has been to humble me, to prove me, and to do me good in my latter end; "all that I love," saith the Lord, "I rebuke and chasten." God will visit sin with the rod; but he hath promised, saying, "My lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips," Psalm lxxxix. 33, 34.

I bless the Lord, and rejoice in my heart to hear of your success in bringing souls to Christ Jesus, the only friend of lost, helpless sinners. "He that is our God is the God of salvation." God Almighty be with and bless my dear friend, more and more, whom he hath been pleased to make the instrument of bringing to my heart the glad tidings of his most blessed salvation.

Many I know have consulted to cast him down from his excellency ; but in this they have failed, and brought ruin upon their own heads : none ever fought against God and prospered. " He that receiveth whomsoever I send," saith the Saviour, " receiveth me." The Lord's hand is made known towards his servants, and his indignation towards his enemies : the counsel of the wicked he bringeth to nought. " So let all thine enemies perish, O Lord ; but let them that love him be as the sun when he goeth forth in his might," Judges v. 31.

Most affectionately yours,

JOSEPH CHAMBERLAIN,

To Mrs. BERRY, Greek Street, Soho.

DEAR FRIEND,

By particular desire I take up my pen, though in a very unfit state, being weak in body, and dark, barren, and lifeless in soul, but hope it will not be so long; for we are told that "weeping may endure for a night, but joy cometh in the morning." I have been till within this last month kept nearer to the Lord, and have had greater liberty with him in prayer, than I ever had before, which makes me more sensibly feel my deadness; but believe I shall soon be delivered from it. Hope, ere this, the Doctor is recovered of the illness you mentioned in your last; not only for the good of God's church and people, but to expose those heretics that write or preach against so faithful and valuable a servant of the Lord as he is, of which we have had a recent witness in our own family. It is by the desire of my sister Gardner, of Bodicott, that I now write to inform you of the dealings of God with her soul, thinking you might sometime or other communicate the same to Mr. Huntington. Had it been in her power, she would have immediately sent him the whole account herself; but

she says, that words cannot express the unutterable love she feels towards him. She has for many years been a sincere seeker of the Lord Jesus Christ, and almost as long an admirer of Mr. H. and a constant reader of his works; and very great establishment she has derived from them, which she has often told me, and declared, that, if that dear man of God (meaning Mr. H.) was right, so was she.

I was at Bodicott about a month before Christmas, when she appeared in great distress of soul, and complained that her temptations were very great, and of a different kind to any that she had ever experienced before; 'for,' continued she, 'I always from a child had very high and exalted thoughts of the Saviour; but now they are so mean, so base, and so blasphemous, as to make my blood rankle in my veins.' And she wept like a child; it grieved me to the very soul to see her in such a state.

At Christmas I saw her again, when she appeared more composed, as the temptation, though not removed, was much weakened, from the effects of a letter Mr. H. had sent to a Mr. Cort of Leicester, in the Second Part of 'The Love of Christ,' where he is speaking of the agreement or bargain of the sinner, under his first conviction, with the Lord, and how Christ makes and takes them at their word. She derived much comfort from it, and it was the constant

language of her heart, for a long time, that this was true ; and she seemed very impatient to see a book entitled ‘ The Heavenly Workfolks,’ saying she did not want any other entertainment during the Christmas than the reading of that book, having a firm persuasion in her own mind that, if she could get a sight of it, she should be set at liberty ; in which, blessed be God, she was not disappointed. When I visited Banbury, finding the book was published, I took the earliest opportunity of sending it to her. On the sabbath before I received your letter, I was with her again, when she gave me such a sweet account of her deliverance as it is not in my power to describe. In reading the latter part of the book her temptations, distress of mind, hard thoughts of God, and fears of death and damnation, all fled, and such love, joy, and liberty, flowed in as no tongue can express, and such as she never expected to enjoy till within a few hours of death ; and which, though so long ago, still continue with her. She said to me, ‘ Were I to die this moment, I have no more doubt of my safe arrival in glory than if I was already there.’ I saw her again the last Lord’s day, when she told me that her joys were not so great, but her assurance was still the same ; though Satan suggests to her that it is all a delusion, and that if Mr. H. was to see her he would call her a hypocrite ; but, finding this to have no effect, he tried to per-

suade her that she was an idolater, and that she worshipped the Doctor instead of God : this, however, had no more weight with her than the former, as she knew from what quarter it came, and that the penny was still the same. She longs much to see and converse with Mr. H. for she says, ‘ It is impossible for him to have one natural or spiritual child on earth that has a greater affection for him than herself.’ I was also much benefitted in reading the same book. Oh, my dear friend, how highly are you favoured in sitting under so sound and experimental a minister ! I should look upon it, next to the salvation of my soul, as the greatest blessing I could enjoy.

Please to give our love and respects to Mr. Berry, and all friends, and accept the same yourself. I hope you are all well, and that your sister is recovered from her late confinement. I should be happy to see any of you whenever convenient.

Believe me to be

Your sincere friend,

A. H.

Clattercott,
March 21st, 1810.

To the Rev. W. HUNTINGTON.

Lombard Street, 3d July, 1810.

REV. AND DEAR SIR,

As it pleased God to make you instrumental in calling my departed wife to the saving knowledge of God, and as it was her wish that I should inform you of the state in which she departed, I hope you will excuse my troubling you with this short account of her.

She remained quite ignorant and unconcerned about the state of her soul till she was about twenty-two years of age, which was about thirteen years ago ; when, one Sunday afternoon, after she had been spending the fore part of the day with worldly people, having been always subject to ill health, and experiencing many disappointments, she was led to reflect on the vanity of all worldly things, and found immediately her heart going out after God, and wondered at his goodness in sparing her so long. She directly set out to go to Surrey Chapel, for she found a different influence to what she ever had before. The minister, Mr. Jay, took these words for his text, " Behold, I stand at the door and knock ; if any man hear my voice, and open to me, I will come in to him, and will sup with him, and he with me."

These words struck her very forcibly, and she wondered what it could mean, as she understood not one word of the sermon; but the text still abode with her; and from that day she found a great deadness to the world, and was enabled completely to turn her back upon it, and found a great love to reading her Bible, and being alone. She was very diligent in hearing preaching at Surrey Chapel, and attending at the morning prayer-meetings; but spoke to nobody. She went on thus for several weeks, and was quite happy, longing to die and be with God.

A friend of hers, who formerly lived with her in the same family, and upon whom God had begun his own gracious work, hearing that there was something of a change in her, advised her to come under your ministry, which she accordingly did; and, though that comfortable influence she was at first under began gradually to wear off, yet she found a great attachment to your ministry, and closely attended it, without reaping any visible benefit for seven years. But during this time, as she since informed me, she had much working in her mind at times, as she could plainly see, and heartily believed, that there was a reality in religion which she had never experienced, and often used to be saying, she hoped she should never pretend to any thing farther than what she felt, for she would sooner die in the state she then was than be a hypocrite.

About this time it pleased God to enlighten her mind a little into what you used often to be insiling upon at that time, which was the necessity of life, and that every thing short of that would come to nothing. Upon this one thing she directly set her heart; and used often to say she was convinced, if she had that, every thing else would follow. And now she began to be exceedingly anxious to hear at every opportunity; but used to say when she came home, 'Life is not come to me yet, and I begin to fear it never will.' On Sunday evening, February 3, 1805, she set out for chapel much discouraged, as she was far advanced in pregnancy, and thought it would be nearly the last time she should be able to go, as we lived then nearly four miles off. On her way to chapel she began to reflect on the state she was in, how long she had heard the word, and what difficulties she had laboured under, and was as far from what she wanted as ever. She then began to appeal to God, that she had waited on him with a real desire to find life, and had been disappointed; that he knew she could do no more than she had done. She reached chapel with great difficulty, sat down before service began, and found a great despair come over her mind, and concluded, with much reluctance, she would give up coming, for it was all in vain; life was all she wanted, and she found she could not quicken her own soul. However, she thought

within herself, as this would perhaps be her last time of hearing, she would pay all possible attention to the sermon.

The text you took was from Acts xvii. 26, 27. "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." She felt nothing at the first part of the sermon, though she paid great attention, till you began to speak upon seeking the Lord, and feeling after him; and then she began to feel a power which she had never felt before. She said that every word, to the very end of the discourse, agreed with her feelings; so that when you had done she scarcely knew where she was, being so lost and swallowed up with the power she felt, particularly when you was speaking upon feeling for God, and his being not far from such. In that part you were led to speak largely upon the text which first struck her mind the day she went to Surrey Chapel, "Behold I stand at the door and knock, &c." 'I knew,' said she, 'I was trying to open to him just as Mr. Huntington described.' She returned home, without speaking to any one, in great agitation, and desired me not to speak to her. 'Why not,' said I? 'Dont speak a word,' said she. I re-

plied, 'You have got the prize; I know you have life.'—Dear sir, I must here inform you that, when my wife went out that night, I felt much for her after she was gone, knowing how poorly she was, and how low she seemed in her mind. As soon as I could I retired in private, to entreat the Lord to strengthen her, and protect her safely back again; when all at once I was led with such energy to beg that the word might be made effectual to beget life in her soul, and was so persuaded that it would, that I waited with the greatest anxiety for her return, and should have been much disappointed had it not been the case. But blessed, for ever blessed, be the Lord, I had a full answer to my prayers, and much enlargement of soul that night—I shall never forget it.

From that moment till the day of her death, it might truly be said of her, that she gave all diligence to make her calling and election sure. She had immediately the Spirit of grace and supplication poured out upon her, and I know she found great nearness to God in private prayer.—The word of God, which had all the while till now been as a sealed book, began to be opened to her; and I really could but wonder at the progress she made, and so do many others now, who could see God's good hand towards her.

I could mention many sermons which God made a great blessing to her, but am fearful I shall be tedious; only I must here observe, that

the book entitled "The Destruction of Death," &c. she prized next to the Bible, it was so blessed to her, as far as she could then go with it. She was naturally of a quiet disposition, and had but little to say in conversation; but was very observant of the blessed Spirit's operations on her own soul; and in about eighteen months time was brought to enjoy so much of the love of God, and could speak with such a favour and certainty about it, as made several good people greatly to admire God's goodness to her.

Her desire to hear the word was always very great; and, though our little family was at times a great hinderance, yet she embraced every opportunity, both winter and summer, and all weathers, which I believe was the means of hastening her death in the end, for she was seldom free from colds, which at last settled on her lungs, and brought on a gradual decline, for the last two years. On Sunday, the 4th of March last, she set out for chapel very weak, saying she would try her strength once more. With great difficulty she got up; but on her return, coming down Holborn, she stood still to let a coach turn up Hatton Garden, when a drunken man ran with full force against her, and beat her with great violence under the horses; and the wheel is supposed to have passed over her shoulder, which dislocated it, and bruised her head. She was brought home to me in a coach. The doc-

tor set her shoulder, and said he hoped she would soon do well : but, when he came to see her the next day, he told me not to flatter myself, for she would not live long—she might do well with respect to her hurt, but her lungs were quite gone ; which was a great blow to me.—This Providence seemed rather staggering to us both ; she was at first exercised with much spiritual desertion ; but it pleased God, after about a month, to visit her again with much of his presence, and then she talked much of his goodness to her. She now read “ The Destruction of Death ” over again, saying, she could now follow Mr. Huntington to the very end of it ; and that she had been enabled to exercise every grace therein mentioned, and had certainly found life at different times in them all. She had not the least fear of death, but often longed earnestly for it. In her illness she once dreamed that she was at chapel, and saw a small shock of corn, which grew right under your pulpit ; and that it was so ripe and brown, it only wanted to be cut down. In relating it she said, ‘ I know what it means.’

She was exercised at times with much spiritual desertion, which taught her how dependent she was on the blessed Spirit for every drop of consolation : but she said, ‘ He still leaves his witness, at the worst of times, to the reality of his own work, and I am not at all afraid of coming short at last.’ She called me to her a little be-

fore she died, and desired me to give her kindest love to you. 'Tell him,' said she, 'I am a witness of the truth of his doctrine, let others say what they may; and it will do for me to die by.' She was continually inquiring after Mr. Jenkins's welfare, his letters having been very useful to her at times.

A little before she died she told me, one evening, that she had ~~had~~ ^{received} a visit from her dear Saviour, that he had been with her all that day, and such sweet familiarity she had enjoyed, that she could not describe it, and desired me to read the Song of Solomon all over to her.

She found much of the path of tribulation all through her walk, and was deeply exercised with the plague of the heart, and acknowledged that she found corrupt nature just as bad to the last; that she had not one good work to plead, but found herself to be just such as the Saviour promises to save; that she never was suffered to lay a presumptuous claim on him, nor exceed what God had himself done for her, and now found her claim stood fast in the day of trial. She suffered much in body, and was not expected to live one hour after another for the last month. But three days before her death she was delivered of a child, which lived about thirty hours: from that time she could scarcely speak, but retained her senses to the last, and died in sweet peace on Monday the 18th of June, in the 36th year of her

age, and was interred on the Saturday following, at her own request, in Bunhill Fields, where a few that loved her met and sang a hymn over her.

She had a short interview with you about a year ago last February at the vestry, when you cordially received her. She told you then that we lived at Lambeth, in the same house with Benjamin Thatcher.

I pray, Sir, excuse the liberty I have taken; and may the Lord still continue to comfort and support you,

Prays your much indebted friend

And well-wisher,

ROBERT EEDES.

THE END.

(4)
TO

MR. HUNTINGTON,

CHURCH-STREET, FADDINGTON.

REVEREND SIR,

THE vile reproaches unjustly cast upon you and your doctrine, by the R—— R—— H——, have long grieved the minds of many simple and godly souls, and served as a stumbling-block to many of Zion's feeble travellers.

The unchristian-like disposition he manifested against you, when he refused to preach in the same place with you at Greenwich; but more especially, his offering to preach in opposition, whenever you should be given out for the new place at Deptford; has farther evidenced his rooted malignity, and not a little added to the astonishment of those who wish for the peace and prosperity of Zion.

Hearing he was to preach on Tuesday last, in opposition to you, at Deptford, I, with some
a 2 friends,

friends, attended, for the purpose of taking the Sermon in short-hand, that "in the mouth of two or " three witnesses every word might be established," or overthrown.

As the occasion of Mr. H——'s preaching was so generally known, I presume (notwithstanding your name is not literally mentioned in it) that you will need no apology, either to the Church or to the World, for considering it as addressed to yourself, and, consequently, giving it a full answer, so far as truth is concerned. For that purpose, Sir, we herewith commit it to your perusal and custody; sincerely wishing and praying the Lord may direct your heart and hand for the good of his chosen, and his own glory.

Reverend SIR,

Yours, for the Truth's sake,

MANY FRIENDS.

P R E F A C E.

TO THE
REVEREND ROWLAND HILL,
MINISTER OF THE GOSPEL AT SURREY CHAPEL.

REVEREND SIR,

HAVING been repeatedly informed of the many public cautions and warnings that you have given to various congregations against me and my doctrine, which have all been drawn from the Fifth Chapter of *Matthew's Gospel*; I have therefore presumed to shew *mine opinion* of every text in that chapter which you have either opened, brought forth, or mentioned: and, having published them, I send the first Copy for your perusal, and the rest to the Church at large, that *our brethren may judge betwixt us*, Gen. xxxi. 37.

The Sermon that you delivered against me at Deptford, I have got in my hand, and have deliberately considered it. I did not treat it with that

contempt with which you treated a *book of mine*,
 “ which you took up with a pair of *tongs*, and or-
 “ dered your servant to take it down stairs, and do
 “ what she would with it.” A testimony of divine
 truth is not fit fuel for fire.

No small degree of anger has burnt in your heart
 against me, for the space of almost seven years,
 ever since I published my *Tidings from Wallingford*;
 which so exasperated you in the company of Mr.
Carnal at Wooburn, that you said, “ You cared not
 “ what I might have said or wrote against you, but
 “ the great offence was writing against your friend.”
 They are the best friends, Sir, who love our Lord
 Jesus Christ in sincerity and truth. The gentleman
 whom I opposed, either does preach the doctrines of
 the Church of England, (which he subscribed) or
 he does not. If he does, why do you not vindicate
 his doctrine? But, if he does not, and *my Tidings*
 are true, “ why am I become your enemy for telling
 “ you the truth?” *Gal. iv. 16.* Are we not com-
 manded by God himself “ to stop the mouths of
 “ subverters?” (*Tit. i. 11.*)—Certainly we are.

Your warning your Society almost *three years*,
 (I will not say *day and night with tears*, *Acts xx. 31.*)
 “ not to read my books, or even to hear me preach,”
 was needless; for I have no desire to “ take one
 “ sheep out of your fold, or he-goat out of your
 “ stall.”

Your

Your digging into all the follies of my youth, and bringing them forth at your church-meeting before an hundred people, concerning my Name, Child, &c. &c. which I had published to the world at large, can never be called *fulfilling the Royal Law*, James, ii. 8. Yea, yourself had some doubts whether this would bear the light, because you enforced a Roman edict, and enjoined secrecy; but, alas! "as it was in the beginning, is now—the more you "charged them, the more they spread it abroad." If God sends his ministers to *plead against* (his own children) *their reproach*, (Job, xix. 5.) much might have been said against *Moses's* killing the Egyptians; against *Paul*, for persecution and bloodshed; and against *Peter*, "for excess of wine, revelling, ban- "queting, and abominable idolatries," 1 *Pet.* iv. 3. But they left this branch of the work to the accuser of the brethren, and preached the Gospel; and it would be no grief of heart to you, Sir, in a dying hour, if you were to *go and do likewise*.

Furthermore, if you were kept entirely free and pure from every vice throughout your childhood and youth, all the better: glory in this. I neither envy nor covet either your purity or happiness, any more than the "Prodigal Son, in his *ring and robe*, "envied his elder brother, who had never at any "time transgressed the commandment." *Luke*, xv. 29.

“ But you would never preach in *Greenwich Tabernacle* while I was permitted to speak there.” Be it so. I took no offence at that; nor will I say that you are without a precedent in so doing: other pious souls, as well as you, have said—“ Stand by thyself; come not near to me, for I am holier than thou.” *Isai. lxx. 5*. And far be it from me to make you less holy than you are. When your *absence*, Sir, and other holy brethren’s *dislike*, had procured my dismissal from Greenwich, I took it patiently without gain saying; and I thought that, when I had opened a place for myself in another parish, the offence would have ceased—but no: for although you would never appear in Greenwich pulpit while I was admitted there, yet you have never appeared there once since, and left me out of it. I must not go in, yet you carry me in; and, though I may not speak for myself, you are sure always to speak of me.

“ Your charge to the people to read the fifth chapter of Matthew’s Gospel before they came to hear me,” I have considered; and, lest they should not be obedient to you in all things, and to let you know that I am not afraid to read that chapter, I have published an explanation of those texts that you referred them to, and beg of you to refute me, if you think I am wrong.

At Mr. T——d’s meeting, you informed them that, “ if you should say the Law is not a Rule
“ of

“ of Life, you should expect horns to grow out of
 “ your head, and your feet to be cloven.” Then,
 Sir, what must Paul be, who tells us that the be-
 liever is not under the Law, but under Grace; and
 that the righteousness of the Law is fulfilled in them
 that believe; and that the Grace of God teaches men
 to deny ungodliness and worldly lusts, and to live
 soberly, righteously, and godly, in the world?

You quoted a passage out of my Arminian Skele-
 ton in B—— Fields; and said, “ Before a man
 “ got into the pulpit, and advanced such things,
 “ he should put on a *fool's cap*.” Does asserting
 that “ God is our Father, and the Church our
 “ Mother,” entitle a man to such an *ornament*?
 Can you prove the saying to be either false or
 foolish? If you can, it lies upon you to do it, and
 upon me to defend it. If you can disprove any
 doctrine that I hold—you know they are published
 to the world—do it; and if you cannot, or will not,
 then leave off calling me “ Antinomian, Bad Spirit,
 “ that Fellow, and *Spiritual Bl—kg—d*.” That
first word is sadly matched; for the fifth chapter of
 Matthew's Gospel gives no licence for such hard
 speeches, especially against a servant of Christ, whose
 doctrines you cannot overthrow, whose usefulness
 you cannot deny, and whose life you cannot censure.
 But I am informed, by one of your own people,
 that “ you have long wished that I would take up
 “ my pen against you, that you might prosecute me

“ for a libel.” If every minister of the Gospel, who vindicates his life and doctrine against scandal, who preaches against errors, and who writes against false doctrines, or false evidences, is to be sued at law for libels, we should soon cause *the Holy One of Israel to cease from before us*, Isai. xxx. 11. Peter might have prosecuted Paul for this, for he withstood him to the face: and, indeed, the Scriptures are full of such libels; and who can escape them, and be faithful? “ Dare any of you, having a matter against another, go to law?” 1 Cor. vi. 1. Indeed, Moses says—“ An eye for an eye, and tooth for tooth:” but I have not injured you at all. Sure I am, that the fifth chapter of Matthew’s Gospel gives no licence for such a practice. It tells me to give my *cloak* to him that sues for my *coat*; but you shall most surely have both my cloak and coat, without suing at law, if you send for them.

But I trust, Reverend Sir, that your *weapons are not carnal*, (2 Cor. x. 4.) and that the *sword of the Spirit* is sufficient for you in all matters of controversy. Flying to the *temporal sword*, in such cases, is making the Law *the only Rule of Life with a witness*. But I am persuaded better things of you, Sir, though you may have thus spoken; for I cannot believe that a man of such holiness, who refuses even to occupy a pulpit defiled by me, would ever act like the Jewish Pharisees, “ who provoked the
“ Saviour

“ Saviour to speak many things, that they might
 “ catch something out of his mouth, in order to
 “ betray him into the hands of the governor.”
 That be far from my brother Rowland, and from
 every other fellow-labourer in the kingdom and
 patience of Christ.

We are to do as we would be done by. If I have
 deviated from this *rule* in my conduct towards you,
 Reverend Sir, convince me of it; “ and if you *have*
 “ *acted agreeably to this rule yourself,*” you will be
 no more offended at my addressing my Sermon to
 you for your perusal, than I was at your levelling
 your Sermon against me, to represent me *as giving*
licence to sin. For my part, I am willing to come
 up to my *brother Rowland's* standard in *every good*
work: if we differ, it shall only be about words, or
 about *which shall be the greatest;* and, if we must
 strive for mastery, I hope that he, and only he, will
 be *crowned, who strives lawfully.* I have this com-
 fort, however, that if all the courts of law in Great
 Britain were to be moved against me, they would
 never drive a worse trade with me than Moses did:
 he took both body and goods; he stripped me, not
 only of my *coat,* but of every other covering that I
 had; he took my *cloak*—of hypocrisy—and my *bed*
 from under me; and, at last, took my *life* also. For,
 as Paul says, *When the commandment came, sin re-*
vived, and I died; and at length he left me poor, and
 wretched,

wretched, and miserable, and blind, and naked; and, though I gained my *point* in the end, yet this was all that I got by Law.

I shall now beg leave to make a few Remarks on the Discourse that you levelled at my doctrine, and shew you wherein we differ, and submit them to your judgment. This, I trust, can give no offence: for *the Spirit of the prophets is subject to the prophets*; and those that *are instructed in the Word, are to communicate to him that teacheth in all good things*. Your text is—*Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven*, Matt. v. 20. What you have said upon the text, may be put into a very small compass, and be answered with a very few words.

QUOT. "Now I dare venture to say, that some of you expect, from this text, that I should give you the following interpretation of it: That since the Scribes and Pharisees made a great bustle about righteousness, that the righteousness here meant is the righteousness of Christ. But that is not the meaning of this text. Are you alarmed at it? No; the text don't relate to Justification, but to Sanctification."

ANSW. I think my brother Rowland is intirely wrong here; and that he does contradict the Saviour himself, who, in this text, shews the need of what he had said before. The Lord had, in a preceding verse,

verse, *blest them that did hunger and thirst after righteousness, and said they should be filled*: and then goes on to tell them, that he came to *fulfil the Law*. Which *fulfilling obedience* of his was to fill them that *hungred and thirsted after righteousness*. And without this *excellent obedience* of his being *imputed* to them, (which *exceeds* all the obedience of the Scribes and Pharisees) they could in no sense be *filled*, nor in any *case* enter into the kingdom of heaven. It is *righteousness*, Sir, that gives us a *right and title* to the kingdom; and it is *sanctification* that gives us a *meetness* for it. *Righteousness*, and not *Sanctification*, is what the text means.

QUOT. "There is a meaning in these words, and it must be a solemn one: *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven*. And now I will be bold to say, that the *righteousness of Christ, here mentioned*, is this: that when the Pharisees thought they should be justified by an external righteousness of their own performance, our Lord gives them to understand, that a man will never enter into the kingdom of heaven, that does not talk of being justified by it. But he will never go to heaven, he will never be in a kingdom of grace in time, he will never be in glory to eternity; unless in his personal state, through the operation of the Holy Spirit, he is made more righteous than a Scribe or a Pharisee, inwardly, and experimentally, and internally. That is the meaning of my text."

ANSW.

ANSW. I must confess, reverend and dear Sir, that I do not understand this. You here call it *the righteousness of Christ mentioned*. Before, you said, that it was not Christ's righteousness meant in the text, &c. It is Justification that brings a man into a state of grace, and it is the same that gives a man a title to heaven: *The righteous nation, that keepeth the truth, shall enter in.—Whom God justifies, them he glorifies*. This act of justifying includes sanctification, both by the blood of Christ and by the Spirit of God, for it is always accompanied with it. It is the Spirit that works faith in the heart to believe; it is the Spirit that applies the atonement; it is the Spirit that takes the righteousness of Christ, and shews it to us, and reveals it in us, and bears his soul-satisfying witness to the glorious work: "We are justified in the name of the Lord Jesus, and by the Spirit of our God." The righteousness of Faith, and the testimony of the Spirit, always go together: "*He that believes hath the witness in himself.*"

QUOT. "I am speaking of Mr. Hart's Hymns; and, "was he to rise out of the grave, and his dear elect soul "again to be embodied, I am sure, at this present day, "those things that many people of lax and wanton dispositions are likely to fall into, he would draw forth such "a sword, and brandish it in such a manner, as would "give you to understand there is no sword so well calculated to cut down sin to the very ground, as the glorious "sword

“ *sword of a free grace Gospel*, through Jesus Christ.
 “ So that I simply ask you to look at the meaning of my text,
 “ Except your righteousness shall exceed the righteousness
 “ of the Scribes and Pharisees, ye shall in no case enter
 “ into the kingdom of heaven.”

ANSW. I do not rightly comprehend this, Sir.
 You say, at one place, that the text means *Sanctification*. 2dly, You say your text hath a meaning, and it must be a solemn one. 3dly, To be made righteous by the Spirit internally, is the meaning of the text. And, 4thly, The *Sword of a Free-grace Gospel* is the meaning of it—which you go on to confirm.

QUOT. “ I preached from this text not long ago before :
 “ and I was saying to one, a worthy, good minister, I often
 “ wondered why people are so *unobserving*, not to know
 “ the meaning of that text. “ Why,” says he, “ I confess,
 “ to my shame, when reading it so a little while ago, I
 “ was so grieved to think I should fancy that word could
 “ mean any thing but *Regeneration* : “ Except your righte-
 “ ousness exceeds the righteousness of the Scribes,” &c. &c.

ANSW. This, Sir, is all the explanation that you have given of the text; and it hath left me full as dark as the good minister himself. However, I will be bold to say, that the Law is by no means, nor in any sense, established by this Discourse; not one truth made plain, nor one doctrine that I hold either disproved or touched. And you may call me Anti-
 nomian,

nomian, Devil, an Encourager of Sin, a Fellow, a B—kg—d, or what you please; your tongue is your own, and you may depend upon it that I shall never sue you for damages—but I declare before God, that I would not ~~be~~ found standing up in God's name, and thus *darkening counsel by words without knowledge*, for a million worlds.

Quot. "Why does it not strike you as being horrid, that a man should make out a licence to commit sin?"

AnsW. Yes, Sir; this is enough to strike any good man with horror. And was I to stand up in a congregation, as you did, and throw out such reproachful hints as these against a servant of God, who I knew in my conscience exceeded me in experience, power, knowledge, usefulness, and conversation; I should have thought that I had "made out a licence to commit sin," with a witness. For in the fifth chapter of Matthew's Gospel, this is called "breaking the commandments, and teaching men so." It is "hating a brother without a cause, which is murder." And Christ says, the man that thus *reprobates the just is in danger of hell-fire.* And I will leave you to judge who the man is that does these things. I have been in the ministry almost nineteen years, and you can prove no charge of evil against my life or doctrine; nor could you overthrow, by the Scriptures of truth, one doctrine that I hold,

I hold, if you was to preach or write a thousand years. Nor was I ever once so left of God in the whole course of my ministry, as to deliver so inconsistent a Discourse as this. If you will lay aside your prejudice, and controvert the point, I will undertake to prove to your face, that there is not one page consistent with the oracles of God in it.

Quot. "Don't you think *that man preaches like a devil-*
sent minister, that teaches men that they may break
God's commandments, that breaks God's command-
ments himself, and teaches men the same?"

ANSW. These are the *charges*, but I defy him to bring one proof. This is the good man that keepeth the Law, that threatens men with *prosecution for a libel!* Who shall vindicate their character and doctrine, and prove a false accuser to be what he really is? This is an heavier charge than was brought against Paul; whose accusers said, "We have found
 " this man a *pestilent fellow*, and a *mover of sedition*
 " among all the Jews throughout the world, and a
 " *ringleader of the sect of the Nazarenes*; who also
 " hath gone about to *prophane the Temple*: whom
 " we would have judged [or prosecuted for a libel]
 " according to our law; but Captain Lyfias took
 " him out of our hands." *Acts*, xxiv. 5, 6.—
 But you go on—

Quot. "We have no ground for repentance, but under
 "a sense of our sins, and a feeling that our sins are detest-
 "able, damnable, and abominable.—*Then a man will*
 "*repent.*"

• **Ans.** Repentance is not of the *will* of man, Sir; nor of the *will* of the flesh, but of God. Judas felt his sins *detestable* and *damnable*, and he *repented himself*, and *hanged himself*. Repentance is the *grant* of the Father, and the *gift* of the Son; and is produced, under the operations of pardoning love, by the Spirit; and it is reflecting with inward contrition on the long forbearance of God, that leads to it. Pardon must be sealed, love felt, God must appear pacified, (*Ezek. xxxvi. 31.*) and the sinner raised to hope, before any evangelical repentance, such as needs not to be repented of, can take place. When God appeared to Job, in order to turn his captivity, "he abhorred himself, and repented." When God "turned Ephraim, and called him his dear son," Ephraim repented: and when the prodigal got the kiss, the ring, and the robe, then he repented. Man is not *driven* to repentance by a sense of sin, but *drawn* to it by a sense of pardon. When man's misery and God's mercy meet together on the soul; when the self-despairing child and the loving parent meet; there is repentance indeed.

Quot. "If God has cleansed our hearts by his Holy
 "Spirit, we shall feel an abhorrence of those sins that are
 "near to us; nay, the nearer they are to us, the more we
 "abhor them."

Ans.

ANSW. What proof do you give, Sir, of this doctrine being practised by you? "Is going to *Greenwich, Uxbridge, Bristol, &c. &c.* telling the people "that, if ever they admitted me into their pulpit, "you would never appear there any more," doing the work of a peace-maker? or is this abhorring evil? Doth not envy, hatred, and malice, against me, *lie near to you*, and that without cause? And can casting the vilest names—such as you have cast upon me—be any proof of an inward abhorrence of evil? or can such a discourse as this be called the produce of Divine Inspiration?

QUOT. "Our Lord talks—It does not signify, he "preached the Gospel. I do believe he preached a great "deal about holiness—"Think not that I am come to de- "stroy the Law or the Prophets." *Nobody will come to do "that but the Devil."*

ANSW. I cannot think that the *Devil* would wish to destroy the Law which God has given to men, if he had it in his power; for, had there been no Law in Paradise, Satan could not have tempted our parents to a transgression of it; for where there is no Law, there can be no transgression. He took an advantage of the Law, and tempted to a *breach* of it; at which *breach* Sin and Satan came in, and took possession of the disobedient; and they have worked in the children of disobedience ever since. It is the *Law*, Sir, that delivers the sinner to the *Judge*, and

the Judge delivers him to the *Officer*, to be cast into prison. The *Officer* could have no prisoners to wreak his rage upon, if there were no Law to *curse* the sinner. Satan is not divided against himself. Those preachers who opposed Paul's Gospel with Circumcision and the Law of Moses, are expressly called Satan's own *ministers transformed*, 2 Cor. xi. 14, 15. The Galatians, who turned their backs upon Christ, and went to the Law to be made perfect by the flesh, are declared to be *bewitched*; and we know that all *witchcraft* comes from Satan. All the sinners that ever this *trading Justice* has got into his dismal cave, have died under the Law; and all the *slaves* that Satan ever has lost, have been delivered from the Law, and saved from sin and hell, by the Grace of God revealed in the everlasting Gospel. The Saviour *did preach up holiness*. He pronounced the blessing of Justification upon his elect followers, which absolved and acquitted them from all penal evil: "Now ye are clean through the word that I have spoken unto you." He gave them notice that he would cleanse them from all future defilement by his blood and Spirit, which he signified by *washing their feet*; and he promised to send the "Holy Ghost to abide with them for ever, and bid them abide in him as the branch does in the vine; and that such souls should bring forth much fruit: but without him they could do nothing." But the holiness preached up in this

Sermon

Sermon has little or no resemblance of this. Let us now see how you preach it up.

Quot. "If you cannot stand behind your counter under the influences of the Holy Spirit, stand there no more; if you cannot eat your food with a single eye to glorify God, rather starve than feed; if you cannot lie down upon your beds to rest with a desire that (by your rest) you may be recruited to serve God, rest no more."

Ans. If none but such persons as are here described were to *stand behind a counter*, there would not be shopkeepers enough in all the world to serve the inhabitants of London, so as for every one to get one *article* in a week; and were none but such persons to *eat*, as you describe, the world would be thin enough of inhabitants in six weeks. From all self-murder, and from sudden death, good Lord, deliver us!

Quot. "Though a man, in his carnal, unconverted state, will hardly keep himself from anger, yet he can easily keep himself from murder."

Ans. That a man *can easily keep himself from murder*, appears plain by Hazeel. Elisha told him, that he should "slay the young men of Israel, dash their children, and rip up their women with child:" who answered—"Is thy servant a dog, that he should do this great thing?" And the next day he killed his own sovereign; and soon after

acted all the rest of the bloody tragedy, 2 *Kings*, Chap. 8. To make men their own keepers is a poor doctrine: they are better kept that God keepeth.

Quot. " People, if they are ever so *vile*, can *keep themselves* from outward actions; and generally *do*, for fear of the consequences that attend them. The thievish man may keep *himself* from thievish actions through fear of punishment. Man may restrain himself from many outward acts of violence."

AnsW. This doctrine of *self-keeping*, Sir, has a tendency to keep men from looking to Him who is " called Jesus, because he shall save his people from their sins." The Scriptures say, that " the strong man, armed, keeps possession of the palace;" and that " the Devil takes the sinner captive at his will." If so, where is the sinner's power to *keep himself*, if God leaves him? And surely we have *few empty gaols, maiden-assizes, or barren hanging-days*, to prove the truth of this doctrine. " Except the Lord keep the city, the watchmen waketh but in vain:" and if God takes off his restraint, the sinner runs to mischief; the fear of *bell-fire* is not enough to deter him, much less the fear of a *gallows*.

Quot. " A man may subscribe to his meeting, and come to his meeting; he may pay his tithes, and go to his church; he may go to a shop, and pay his debts," &c.

AnsW.

ANSW. I do not agree with my friend Rowland in these assertions. Providence must have a hand in all this. If a man subscribes to a meeting, God must give him money and inclination. The gold and silver is the Lord's, and so is a heart to do good therewith. A man cannot pay tithes unless God enable him to keep a farm, give him crops, and a good market. And, if he pays his debts, God's providence must favour him; for Moses says, *it is God that gives him power to get wealth.* Read *Deut. Chap. viii.*

Quot. "Where I preach one sermon upon Justification; I hope I shall preach half a dozen upon Sanctification."

ANSW. If you were to preach twelve dozen, Sir, upon the subject, unless you are more explicit than you are in this, there is not a soul living that would understand your meaning. Without a distinction in the sounds, we cannot tell *what is piped or harped.* A man may as well preach upon Multiplication as Mortification, unless he gives us the explication or signification.

What I have here quoted is pretty nearly all the matter that is drawn from the text. The other parts will hardly bear transcribing. "Smiting the empty
"sugar-tub, *which makes a famous fine sound*—Send-
"ing the cleanly person into the pigs pound—The
"card-player's dexterity at the sight of friend Row-
h and—

“land—And the man in a comfortable frame tumbling over the threshold, drunk, into the meeting,” (which I take to be an oblique throw at the comforts of the Gospel)—are things that will not bear public inspection: and therefore, to let friend Rowland know that I bear lighter upon his *folly* than he does on my *character*, I only touch them. But, if he proceeds with his false charges and unjust slander, I may in time send the whole of them forth, and my dissection of them—for *be that sins openly, is to be rebuked before all, that others may fear*. And I ask farther, Whether the above-mentioned stories can be called *sound speech, that cannot be condemned*; or, *speaking as the oracles of God, or doing the work of an evangelist*? By no means. And I think friend Rowland himself was aware of this; otherwise, why should he threaten me with a *prosecution for a libel*, but from a consciousness that what he has *said in secret* would not bear the *house-top*?

To conclude, friend Rowland. Should you, at any future period, happen to come out of any street or lane, and unexpectedly clap your eyes upon me, as you once did by St. Paul's Church, do not leap up and run from me at that distracted rate you then did. Never fly, Sir, unless you are pursued. As yet I do not understand the *way* in which you go; and, till I do, you may depend upon it that I never shall become a follower of you: *The wisdom of the wise is to understand his way.*
That

That you may discover less *pepper*, and more purity; less *beat*, and more holiness; that you may perform more good works, and say less about them; that you may part with your *tea-table* stories for heavenly tidings, and your *old wives fables* for Gospel doctrines; that you may sound the Gospel trumpet more, and your own trumpet less—is the desire and prayer of him who frankly forgives you all that is past, and hopes to take patiently all that's to come.

WM. HUNTINGTON, S.S.

A WORD

A

WORD TO THE READER.

CHRISTIAN READER,

THOU art here presented with another Discourse on the old Subject; which I believe will ever be the controversy of Zion, as long as free-born sons and bond-children are together. It began between Cain and Abel; it appeared in Noah's family; in Sarah and Hagar, Ishmael and Isaac; between Esau and Jacob; between the Apostles and the Jewish Scribes; and it will be ended when the *lamp of the Law* (Prov. vi. 23.) affords no oil to the foolish virgins, and when the *lamp of Salvation* will burn (Isa. lxii. i.) to eternity in the hearts of the wise.

If my Reader be one of Paul's "living epistles," "known and read of all men;" on the fleshly tables of whose heart the Spirit of the living God has written the laws of *Faith*, (Rom. iii. 27.) *Truth*, (Mal. ii. 6.) *Love*, (Rom. xiii. 10.) and *Liberty*, (James, i. 25.) he will know by happy experience what Paul means by the Law's being *abolished*, 2 Cor. iii. 13. He will feel and enjoy the blessed effects of it in his own experience;

experience; by finding revealed wrath, and his carnal enmity; legal bondage, and servile fear; the dread of damnation, and a train of torments; the galling yoke of precept, and the terrifying sentence—*abolished* from his heart, *blotted out* in the Saviour's atonement, and *banished* from his soul by the wonderful operations of the Spirit of Love, *which casteth out all fear*, and which is the *fulfilling of the Law*. Such a soul, *once shut up in unbelief*, and now *enlarged* by the Spirit of Liberty, will prize the Saviour's yoke, and understand the Apostle's meaning, and none else. Such a soul is delivered from the destroying power of the *Law of Sin*, and from the penal power of the *Law of Death*: "Sin shall not have *dominion* over you; for you are not *under the Law*, but *under Grace*." Nevertheless, we being born under the Law, and shut up under it, and being habituated to a legal way of working for life, we are prone to lean this way, when we lose sight of our interest in Christ. This Satan is aware of. Hence it is that he has furnished the world and pestered the church from age to age with ministers to revile the Gospel, and cry up the Law; traducing the former as a licentious doctrine, and extolling the works of the latter as consummate holiness: whose work is to beguile the unstable, entangle the unwary, deceive the simple, and *call passengers* (back to the Law) *who go right on their way*. For my own part, I never knew a child of God yet, who stood so fast in his li-

bertry.

xxviii A WORD TO THE READER.

erty, as never to take a second trip to Horeb. Let any one simple soul, in his first love, or in the sweetest liberty, attend a legal orator, a man of much Scripture, parts, abilities, and fiery zeal, but one month, he shall find himself zealously affected; and soon after, a false confidence shall spring up, and stand in the wisdom of man; a fiery zeal shall influence him; to work in his own strength he goes; pride and self-sufficiency follow upon it; the Spirit is grieved, and ceases to operate as a Comforter; narrowness of heart ensues, and sensible bondage follows—although, all this time, the poor soul may be ignorant, and never once suspect the *person* that communicated his legal fetters to him. The Law genders to bondage, and we are prone to lean that way; and the effects of it are a straitened spirit, and a gloomy countenance, flaming jealousy, and inward anger and hatred at the happiness of those who abide in the simplicity of Christ, humble at his feet, and in comfortable union with him. A young Christian, just crawled out of the *shell*, will not credit this; for sometimes such are *wiser than the antient*. The *foolish Galatians* were wiser in this point than *Paul the aged*. But, before he has been twenty years in the school of Christ, it is ten to one but he agrees with me.

Furthermore, that my Reader may not be blindfolded, confused, and misled, by every person who in a pulpit pronounces the word *Sanctification*, I will endeavour to drop a few hints upon it.

When

When God appointed the *seventh day* to be a day of rest for his creatures, and appropriated it to his service, it was called *sanctifying* of it: *And God blessed the seventh day, and sanctified it.* Gen. ii. 3.

God's taking of the first-born of Israel to himself, both of man and beast, when he slew the first-born of Egypt; and afterwards taking the Levites into his service, instead of all the first-born of Israel; is called *sanctifying* them: "For all the first-born of the children of Israel are mine, both man and beast.—On the day that I smote the first-born in the land of Egypt, I *sanctified* them for myself; and I have taken the Levites for all the first-born of the children of Israel." Numb. viii. 17, 18.

The *day of rest* above-mentioned prefigured the Gospel day, in which the believer *rests* from impious rebellion and war with his Maker, from *legal labour* for life, and from the intolerable burden of sin; as well as an *eternal rest* from the indwelling of sin in heaven: as it is written, "Come unto me all ye that labour, and are heavy laden, and I will give you *rest*.—" "We that believe do enter into *rest*." And, with respect to the heavenly glory, Paul says, "There remains a *rest* to the people of God."

The *first-born of beast* being *sanctified*, was intended to point out the grand Sacrifice of Christ, who is the *first-born of every creature*, that in all things he might have the pre-eminence. The *first-born of Israel* typified God's Elect, called the *first-born*, whose names are written in heaven. These being exchanged
for

XXX. A WORD TO THE READER.

for the *Levites*, was to shew that, in the days of Christ, every believer, Jew or Gentile, should be a *priest*, or a *Levite*, (Isa. lxvi. 21.) yea, the whole Church a *royal priesthood*, (1 Pet. ii. 9.) made kings and priests to God, (Rev. i. 6.) to offer up spiritual sacrifices, 1 Pet. ii. 5.

Again, *sanctifying*, under the Law, consisted in abstaining from *wives*, *washing the flesh*, *washing the cloaths*, and having a *sacrifice offered for sins*: which sacrifice pointed to the Sacrifice of Christ; and the *washing* pointed out Regeneration, that believers in Christ's days should be saved "by the washing of " regeneration, and the renewing of the Holy Ghost." *Washing the cloaths* typified the clean linen garments of praise, of humility, and of imputed righteousness, in which the believer should approach a Mercy-seat, and minister to God in private, in his family, and at the house of God. *Abstaining from wives*, was to shew, that the lawful embraces of a wife would be kept in their proper place; and that she should be loved with a *moderate*, and not with an *inordinate* affection, when the soul is espoused to Christ; and this to be given up, *wife* and all, when the worship, service, or cause of God, required it: "He that loveth *wife*, or children, better than me, is not worthy of me;" and he that said, "*I have married a wife*," and therefore *I cannot come*," was excluded the *supper*.

Sanctification, as it respects us, is, in the highest sense, God's act of predestinating us to the adoption
of

of sons by Jesus Christ, his chusing us in him, appointing our redemption by him, and our meetness for glory by the Spirit through him : all which was compleat in God's secret purpose, and as sure to be done as he willed it to be done; on which account we are said to be "*sanctified by God the Father, [in " his purpose] preserved in Jesus Christ, [in whom " we were chosen] and called,*" by God, to the fellowship of Christ, as our Covenant Head; *it is written, To them that are sanctified by God the Father, preserved in Christ Jesus, and called,* Jude, 1.

Such were the fowls, four-footed beasts, and creeping things, in Peter's sheet, which he refused to kill and eat, calling them things common and unclean; till the voice told him, *What God bath cleansed, that call thou not common.*

Again, *Sanctification* is by the death of Christ, who by his death blotted out the penal sum of our sins, magnified the Law, and appeased the offended Majesty of Heaven: in whose death God viewed the whole mystical body of Christ redeemed and cleansed in their Head; who is one with the Elect; *who, by his one offering, bath for ever perfected them that are sanctified,* Heb. x. 14. This was according to the predeterminate counsel, purpose, and will, of God; *by the which will we are sanctified, through the offering of the body of Jesus Christ once for all,* Heb. x. 10.

Once more. *Sanctification* is by the Holy Ghost; who subdues the will, renews the mind, enlightens the understanding, and sheds abroad the love of God in the

xxxii A WORD TO THE READER.

the heart: *That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost*, Rom. xv. 16. All this is *willed and determined* by the secret counsel of God; as it is written, *And this is the WILL of God; even your SANCTIFICATION.* 1 *Theff.* iv. 3.

Lastly, That such an highly-favoured soul should live, walk, and act, becoming an object of God's choice, the purchase of a Saviour's blood, and as a living temple of the Holy Ghost, redeemed from among men, set apart by the Spirit, and ordained for heaven, is called walking in Sanctification: *That every man should know how to possess his vessel in SANCTIFICATION and honour*, 1 *Theff.* iv. 4.

This appears to me to be, in short, a scriptural account of *Sanctification*, and so far I understand it. But, as to the *Sanctification* that most men preach up in our days, I know no more what they mean by it, than they do who preach it.

Lastly, Thou wilt find, Reader, the Introduction to this Sermon to be *new*, not mentioned when it was preached; but I was rather obligated to this by some few texts that have been handled against me. The *Method* likewise differs from the Discourse when delivered, but the *Substance* is nearly the same. That thou mayest read without prejudice, and profit by reading, is the desire of,

Thine to command,

IN THE LORD JESUS CHRIST,

WM. HUNTINGTON.

THE
MORAL LAW
NOW INJURED BY THE
EVERLASTING GOSPEL.

MATTHEW V. 17, 18, 19, 20.

THINK NOT THAT I AM COME TO DESTROY THE LAW AND THE
PROPHETS: I AM NOT COME TO DESTROY, BUT TO FULFIL.

FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS,
ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE
LAW, TILL ALL BE FULFILLED.

WHOSOEVER THEREFORE SHALL BREAK ONE OF THESE LEAST
COMMANDMENTS, AND SHALL TEACH MEN SO, HE SHALL BE
CALLED THE LEAST IN THE KINGDOM OF HEAVEN: BUT
WHOSOEVER SHALL DO, AND TEACH THEM, THE SAME SHALL
BE CALLED GREAT IN THE KINGDOM OF HEAVEN.

FOR I SAY UNTO YOU, THAT EXCEPT YOUR RIGHTEOUSNESS
SHALL EXCEED THE RIGHTEOUSNESS OF THE SCRIBES AND
PHARISES, YE SHALL IN NO CASE ENTER INTO THE KING-
DOM OF HEAVEN.

THIS text has been no less than three times
handled, or rather mangled, to knock your
humble Servant about the head, by a certain Minister
of the Gospel.

When I was dismissed from Greenwich Tabernacle,
(which was done through the instrumentality of the

4 THE MORAL LAW NOT INJURED BY

above gentleman, and other holy men, who refused to occupy a pulpit defiled by an Elect Sinner) I went and opened a place at Deptford. The good man, previous to this, gave the people a timely warning, telling them to "Go, and read the fifth chapter of " Matthew's Gospel, before they came to hear me. " What, had nobody any brains till he came!" &c. Soon after my opening the place at Deptford, I went to give them a lecture on a Wednesday evening: and some of my friends were informed that the same person intended to oppose me and my doctrine in an adjacent meeting-house the same night; which was accordingly done, and the opposition to my doctrine was drawn from the last verse of my text. And since that, the same text has been handled at Hammersmith; so that, upon the whole, Antinomianism—as the Gospel is called—has received a deadly blow: therefore, it is needful that we examine the text, and see what it says against us and our doctrine, and so let my Antinomianism appear in public print.

● In the beginning of this chapter, the Saviour ascends a certain mountain, and his disciples follow him; and, when he was seated, he opened his mouth and taught them. This was done in allusion to the two mountains, *Ebal* and *Gerizim*. Six tribes of Israel were to stand on Mount *Ebal*, to curse; and six on Mount *Gerizim*, to bless, *Deut.* xxyii, 12. And when they had so done, the blessing was to be put.

put on Mount *Gerizim*, and the curse upon Mount *Ebal*, Deut. xi. 29. These two mountains were to represent Mount *Sinai* and Mount *Zion*. For *Ebal*, signifying a *collection of old age*, or a *mass that disperses*, fitly represents the bond-children, who are in the flesh, *collected together*, and standing fast in the old *Adam*, under the yoke of *Moses*; which, at last, will be all *dispersed*, and carried away as with a flood. While *Gerizim* signifies *piercers*, or *cutters*, and fitly represents the Elect in union with the Saviour, in whose strength they speak like the piercings of a sword, and who are the Lord's *wood-cutters*, his battle-axe, and weapons of war, *Jer. li. 20*. And so, in the spiritual signification, here are the first Adam and his family, and the second Adam and his family; or the children of the flesh, and the children of God; or, in other words, the bond-woman, and the free-woman. Hagar is, in the figure, Mount *Sinai* in Arabia, and answers to Jerusalem which is, and is in bondage with her children: but the heavenly Jerusalem is free, and is the mother of us all. Paul fixes the curse on Mount *Sinai*—*As many as are of the works of the Law are under the CURSE*. And David fixes the blessing on Mount *Zion*—*Upon Mount Zion hath God commanded the BLESSING, even life for evermore*. In allusion to *Gerizim*, the Saviour ascends this mount; and, having got his little church with him, which he had just founded, and which church is to stand to the world's end, he

opens his mouth, and pronounces the blessings of the everlasting Gospel upon them: and, to let us know that his little church was Mount Zion, he calls it *a city set on a hill that cannot be hid*; which city is Zion, the city of the Great King; and which bill is God's Holy Hill of Zion. The city, the bill, and the *shurub*, are one and the same thing; and upon that *mount* Christ executes his Father's command: he pronounces the blessing; and so he was commanded to do. For upon Mount Zion God commanded the blessing, and set his King upon that holy hill, to bestow it. Mount Calvary was to communicate all the blessings of dying Love to Mount Zion, and pregnant Zion was to spread her little hills on every side; while *the mountains should bring peace to the people, and the little hills by righteousness*. "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon," *Psaln lxxii. 16*. Here is the first fulfilment of that prophecy; here is Christ, the first *handful of corn*, the *first-fruits*; and here is his little church, "the first-fruits of his creatures." And as the cedars of Lebanon, when shaken with the wind, scatter their cones, and spread their seed—by which means thousands of young plants spring up, under the blessing of Providence, without human labour—so this handful of corn, and the fruits of it, being shaken from the Mosaic dispensation, and scattered by persecution, have, under the strong gales

gales of the Holy Ghost, spread the word of eternal life throughout the world, while numerous young plants of righteousness have sprung up, the right-hand planting of God, that he may be glorified.

But—

The Saviour carefully describes the case and inward state of those gracious souls upon whom his blessings are pronounced—no random arrows are discharged from his bow, nor is any uncertain artillery taken from his quiver, nor discharged by his valiant men of Israel; for though they fight, they never beat the air. He first discovers the case, and then pours in the oil.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. True spiritual poverty stands in a person's being made sensible, under the convincing and convicting operations of the Holy Spirit of Power, that he is destitute of all *true riches*: he has no righteousness to appear in before God; but is miserable and entirely *naked*, exposed to wrath, to shame, and everlasting contempt, unless Divine clemency interfere.

“ He owes five hundred pence, and has nothing to pay with.” He owes obedience to the Law; but has neither a heart to it, nor ability for it. He feels the arrow of spiritual famine; he is in want, harks he cannot now fill his belly with, and the bread of life is not as yet broken to him; he feels his need of it, and hears of it, which sharpens his

appetite after it. "How many hired servants of my father have bread enough and to spare, but I perish with hunger!" Nor has he got the hand of Faith to feed himself with, therefore he cannot receive Christ, he cannot mix faith with the word, he cannot apply a promise, and faith not being strong enough to attend his prayers, he can bring no comfort home; he faints, because he cannot believe.

Such a poor soul has no certain dwelling-place; he can place no confidence in the flesh, because of the plague of his heart; nor find any rest in his bones, because of his sin; nor can he see his soul sheltered in the cleft of the rock; he is exposed to the tempest, without a covert; and to the storm, without a hiding-place.

No beggar ever so ragged, so miserable, so destitute, so deplorable at the *brass knocker*, as such a soul at *Mercy's door*; he is poor and wretched, miserable, blind, and naked, and he knows it; and what is still worse, he feels himself liable to eternal imprisonment. This is the poor and needy man who waits at Wisdom's gate, and watches every motion at the posts of her door: he hears "*that wisdom bath killed her beasts and mingled her wine*;" and he pays all possible attention to her *maidens*, to see if his case is touched, his character described, or his name included when they *bid the guests*.

This is the *poor man that useth intreaties*; he is not too proud to beg, though he is unable to dig:
nor

nor is he above prayer; many a heavy sigh, many a silent groan, many a longing wish, many a bitter cry, many a humble confession, is poured forth in the midst of all unutterable shame and blushing. These are the poor in spirit; and as it is with poor beggars, so it is with such, they are despised, kicked and cuffed by all; devils, sinners, and hypocrites, are always sure to smite such. Nevertheless, these are the elect that cry day and night, and put their mouth in the dust, when they sue for a hope in God's mercy, and—

Blessed are such. To be blessed, in the first place, is to have one's neck delivered from the legal yoke of precept, and one's soul redeemed and delivered from the terrible sentence of the Law. The blessing and the curse never were put upon one and the same mountain, nor upon one and the same soul, at one and the same time. The sinner must come from Sinai, before he can get the blessing at Zion.

2. It is by faith that he comes from the ministration of death to the promise of life, or passes, as Christ saith, from death to life, so as to come no more into condemnation; such a believing soul is blessed with faithful Abraham, who obtained his blessing by faith, when he saw the Saviour's day on Mount Moriah. Such an one receives the promise of the Spirit through faith; the Spirit of life, and Word of life, come both together; the word comes with power, in the Holy Ghost and much assurance, and immediately

60 THE MORAL LAW NOT INJURED BY

immediately union with the living Vine and fellowship with the living God take place; and such have got the *blessing* in the best sense, and in every sense, which is *LIFE for evermore* .

3. The whole cluster of blessings that attend the *blessing of life* now follow and flow in, in all their sweetness; a divine power sensibly guards and keeps the soul, the light of a propitious Father shines in the face of Jesus without a cloud and without a frown, which draws us nigh, and encourages to an holy freedom and familiarity; while pardoning, humbling, and comforting grace, heals the wounds, closes the breaches, and polishes out all the scars and wrinkles made by the fiery Law, Sin, and Satan; while the countenance of God shines upon the heart; and the way, when reconciliation, friendship and peace, flow like a river, and drive infidelity, devil and misery, all before them. This, says Jehovah, is my blessing. " The Lord bless thee and " keep thee: The Lord make his face shine upon " thee, and be gracious unto thee: The Lord lift " up his countenance upon thee, and give thee " peace." Numb. vi. 24, 25, 26. Blessed are the poor in spirit—

For theirs is the Kingdom of Heaven. Poverty of spirit goes before, to empty us of self; to sap the empire of Sin and Satan; to prepare the way, and make room. The kingdom follows after, and is set up and established on the ruins of the former.

The

The poor soul comes out of the strong hold of Satan before he is crowned with grace: for, as the Wise Man saith, "out of prison he cometh to reign; whereas he that is *born in his kingdom becometh poor*," Eccles. iv. 14. Even the *crowned head* must become *poor in spirit*, if he be saved; or *poor and wretched* to all eternity, if he be lost. Spiritual poverty humbles the sinner's proud spirit, dissolves his stubbornness, and reduces him to a lowly mind and child-like disposition: which is needful; for Christ declares, that *whosoever shall not receive the kingdom of God as a little-child, he shall not enter therein*.

The Kingdom of Heaven, (1st) signifies the Gospel, with all its blessings, promises, and power. Hence it is called the Gospel of the Kingdom; and preaching it is called preaching the kingdom of God. Hence a person who is blessed with a savoury, unctuous experience of the power of the Gospel, and who is enlightened into the mysteries of it, is called "a scribe instructed unto the kingdom of Heaven."

2. The Kingdom of Heaven signifies the empire of Grace in the saints of God; where Satan is dethroned and cast out, and a superior power put forth and displayed; which, Christ says, is *the kingdom of heaven within us*; that as sin has reigned unto death by Adam's fall, so grace should reign unto life through the righteousness of Christ.

This

This kingdom within us stands not in word, which a fool may prate; nor in particular meat and drink, which the Pharisee may use; nor in meat and drink which a Papist may refuse; but in a divine power which none but God's elect know. It stands, 1st, in justification; 2dly, in reconciliation and friendship; 3dly, in regeneration; 4thly, in the unutterable happiness and holy triumphs of the soul under the Saviour's sceptre; and, 5thly, in the habitual and perpetual indwelling and abiding of the Holy Ghost. *The kingdom of God is righteousness, peace, and joy in the Holy Ghost.*

But sometimes the Kingdom of Heaven means ultimate glory, which was prepared for the elect from the foundation of the world, and which it is God's good pleasure to give us, and into which the Saviour will one day introduce us. Whether, therefore, the Kingdom of Heaven means the Gospel, the mysteries of the kingdom; or whether it means Grace; or whether it means Glory; the poor in spirit are heirs of it; to them it is given to know the mysteries, and to them God will give grace and glory. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Blessed are they that mourn—under a sight and sense of their own sin and sinful state; sensible of their rebellion against a good and gracious God; who look at the Saviour whom they have pierced, and mourn with inward regret and contrition, with
self-

self-despair, self-abhorrence, and self-loathing; and who mourn at the abominations of a sinful world, and at the dreadful insults that are hourly offered to the Majesty of Heaven. *They shall be comforted*; their mourning shall be turned into rejoicing; their sackcloth shall be put off, and they shall be girded with gladness: “Beauty shall be given for ashes, “the oil of joy for mourning, and the garment of “praise for the spirit of heaviness.”

The tenderness, the affection, the loyalty, of such a pious mourner, shall be made manifest; and a sense of everlasting love shed abroad in the heart by the Spirit, shall satisfy such a soul of the approbation of Heaven. Enlargement of heart and unutterable love, faith in exercise and hope in vigour, heavenly smiles and pregnant promises, immortal sensations and glorious prospects, inward feelings and distant views, the *operations of the Spirit* and the *coming of Titus*, shall all conspire together to make such a soul “drink, and forget his poverty, and remember his “misery no more.—Thine anger is turned away, “and thou comfortest me.—His anger endureth “but a moment: in his favour is life; weeping “may endure for a night, but joy cometh in the “morning.—Blessed are they that mourn, for they “shall be comforted.” That blessed Spirit that convinces them of sin, shall be their everlasting Comforter,

Blessed

Blessed are the meek. Not such as are naturally so, or those whose passions are soon touched, and easily moved, and upon which the empty orator plays his accursed game: for fleshly meekness, or native compassion and pity, has nothing but flesh and blood in view, and is often attended with hatred to God; it favours not the things of God, but those that be of men. The Arminian may have this, while the worst of war against God is carried on in the heart. This is not what is meant in my text. "That which is born of the flesh, is flesh.—Corruption cannot inherit incorruption." Natural affections are corrupt, and so is all meekness that flows from them. Nor does this meekness consist in a few crocodile tears, such as Esau might pour forth, or such as those shed who howled upon their beds, and yet assembled by troops in harlots houses. The meekness here meant is a *fruit of the Spirit*; and is produced under his operation, when he has convinced the sinner, convicted him, brought him in guilty by the word of God, stopped his mouth, and made him tremble. It is felt when the sinner ceases to kick, to murmur, to complain, to resist, and to rebel; when the heart is broken, and all human efforts are found to be useless; when the sinner's strength is all gone, and "he is still, and knows that the Lord he is God;" when the soul is resigned, submissive, and lies passive, viewing the justice of God, and confessing the justice of the sentence;

tence; sensible it can urge no plea in it's own behalf, nor make any reply against the expected execution. This is real meekness and quietude. Come life, come death, come heaven, or come hell, such a soul appears as if he should no more resist. The Saviour, who was meek and lowly—and of whom we are all to learn, exercised this grace in the highest, when he said, “Not my will, but thine, be done.” This is the last stage at which the awakened sinner arrives before the blessing comes. This brings him sensibly into the way of life. “The meek will he guide in judgment, the meek will he teach his way.” With meekness the ingrafted word is received; and a meek and quiet spirit, in the sight of God, is of great price. But this meekness is of the Spirit of God, (*Gal. v. 23.*) *The fruit of the Spirit is meekness, temperance.* This grace comes with the Spirit from the fulness of the Saviour, and is called his, *1 Cor. x. 1, I beseech you by the meekness of Christ.* It is a grace exercised toward him, under his hand, and in his cause; and is always attended with self-dislike, with lowliness of mind, and with quietude of heart. Blessed are the meek—

For they shall inherit the earth.—Not the present earth, as it now stands, *for this is given into the hand of the wicked,* (*Job, ix. 24.*)—but rather the new heaven, and the new earth, wherein dwelleth righteousness, and no wickedness; or righteous men, and no sinners. This is the heavenly country that
Abraham

Abraham sought, *the land which is very far off*, where the King is to be seen in all his beauty.

Blessed are they which do hunger and thirst after righteousness. The sinner that hungers after righteousness, is sensible that he has none of his own; he is condemned on every hand for the want of righteousness; if he reads the Law, it condemns him for his transgressions; if he reads the Gospel, he is condemned because he cannot believe; if he looks to Conscience, it accuses him of unrighteousness. He condemns himself in every thing he does; if he hears the word, he is condemned in the congregation of the righteous, and he knows and feels, that the unrighteous cannot enter the kingdom. The sentence of condemnation awakens a whole troop of terrors against him; and servile fear, with a train of torments, attend him; Moses, Satan, and Conscience, accuse him, and he has no righteousness to answer for him. His nakedness, guilt, and shame, confound him; and the thoughts and terrible apprehensions of appearing before God, angels, and saints, in such a predicament, in the great and terrible day, distract him. These dreadful views, sensations, and expectations, make him hunger, thirst, and pant, for righteousness, as the chased hart for the water-brook; for he knows he must perish without it, and he cannot rest till he has it. And blessed are such hungry souls, for they shall most surely—

Be filled. Not with their own righteousness—for human performances can never satisfy the capacious desires of an immortal soul, which are kindled by the Spirit of judgment, and by the Spirit of burning—for he cannot stand before a divine law, without a divine righteousness. “Man’s iniquities are *infinite*,” (Job, xxii. 5.) “committed against an infinite Being,” (Psalm cxlvii. 5.) and he that redeems and justifies, must be an infinite person. The Saviour’s obedience to the Law, and not the sinner’s own, is that in which he must be found, if ever he appears righteous. The dignity of the person that obeyed in the sinner’s room, makes his obedience of infinite value. “He thought it no robbery to be equal with God, yet took on him the form of a servant, and became obedient;” and by the obedience of this Holy One shall many be made righteous: with this righteousness God is well pleased; this he accepted on our account; the Gospel reveals it as the righteousness of God; God brings it near, and imputes it; Faith puts it on; and the Spirit lets us know it is done, and bears his witness to the glorious work. We are justified in the name of the Lord Jesus, and by the Spirit of our God. This righteousness, and only this, can *fill* the soul, as the text says. When this change of raiment is put on, Satan skulks off, filled with the furious rebukes of God, like a betrayed, malicious villain, as he is; Moses, with

his accusations, vanishes, and is lost in the glorious vision, and we know not what is become of him; and being so taken up with the *King in his beauty*, we neither ask, nor wish to know where he died, nor where he was buried; Jesus is all in all, and at such times he leaves no room for another. This righteousness enables the sinner to lift up his head to God, and to look Conscience out of countenance; yea, to look to the day of judgment with celestial triumph, *mercy rejoicing against judgment*. The *fiery Law* appears quenched in a Saviour's blood, and the everlasting Gospel shines like a *million suns*. "Surely the light of the moon
 " shall be as the light of the sun, and the light of
 " the sun shall be *sevenfold*, as the light of *seven*
 " *days*, in the *day* that the Lord *bindeth up the*
 " *breach of his people*, and *healeth the stroke of their*
 " *wound*." Isai. xxx. 26. What poor, patched-up, pitiful linsley-woolsey garments of righteousness, do those preachers bring forth, who are strangers to the King's wardrobe!—"a *bed too*
 " *short* for a weary soul to *rest* on, and a
 " *covering too narrow* for a soul convinced of it's
 " *nakedness to wrap* itself in." Isai. xxviii. 20. Souls once enrobed with the royal raiment of needle-work, will never fetch their apparel from *Rag-fair*; for the nakedness and beggary of such preachers appear conspicuous enough (to souls thus enlightened) in all they say, in all they do,
 in

In all they preach, and in all they write; none covet their state, or envy their happiness, *but fools and blind.*

Blessed are the merciful, for they shall obtain mercy. Not the mercy of carnal men is meant, *for the tender mercies of the wicked are cruel*; and though sinners love sinners, and give to sinners, yet they have not the reward of eternal inheritance for that; it is not done to the least of Christ's brethren, and so it is not done to him. Natural men, by their liberal acts, may procure a sort of ceremonial consecration on what they have; as the Saviour said to the Pharisees, "Give alms of such things as ye have, and behold all things are clean unto you." But "though this righteousness may profit the sons of men, what does such a person give to God?" *Job*, xxxv. 7, 8. These things can neither merit, nor procure the sure mercies of David—they come without any procuring cause in man; besides, whatsoever is not of faith, is sin; and without faith it is impossible to please God, much less merit at his hands. Moreover, these blessings are pronounced on the disciples of Christ, who believed in him, and followed him, and who themselves *had obtained mercy* so to do. Merciful men, in the language of Scripture, are righteous persons and heirs of Heaven. "The righteous perish, and merciful men are taken away, none considering that the righteous is taken from the

“evil to come—they shall enter into peace.” *Isai.* lvii. 1, 2. These disciples were chosen in Christ, and given to him; God had blessed them in him, and sent him to bless them, and he was now about it. As they had obtained mercy, to make them merciful, he blessed the merciful, and promised that they should obtain more mercy—which they would “want to help them in every time of need.” As Paul says, “Having obtained mercy, I continue to this day.” A merciful man is merciful to the souls of men—which he shews in praying for them, warning them, holding forth the word of life clearly and unadulterated to them, and declaring faithfully the whole counsel of God; “which is sowing to ourselves in righteousness, and reaping in mercy.” Such a subject of divine mercy feels for troubled souls, sympathizes with them, succours them, and bears a part of their burdens, gives them wholesome advice and counsel, and anoints them with fresh oil in the name of the Lord—whereas a graceless sinner, an empty professor, or a legal preacher, is nothing but a barren wilderness, or a physician of no value.

God’s sovereign mercy is the sure mercies of David, which God gave to Jesus the son of David, that he might communicate the same to the whole household of David, which is his own church—and when this mercy is bestowed on men, it makes them merciful men. This mercy appears in God’s
 reveal-

revealing his Son in us, and uniting us to him: "But
 " God, who is *rich in mercy*, for his great love where-
 " with he loved us, even when we were dead in
 " sin, hath quickened us together with Christ."
 It appears in the gift of the Spirit: "Of his own
 " *mercy* he saved us, by the washing of regenera-
 " tion, and renewing of the Holy Ghost." Such
 souls having *obtained mercy*, they faint not, either in
 preaching mercy, or in shewing mercy, either to
 the bodies or souls of men, though they meet with
 much opposition in it, and cruel treatment for it.
 " Blessed are the merciful, for they *shall obtain*
 " *mercy*;" not only to help them in every time of
 need, while in a militant state, but *such shall find*
mercy of the Lord in that great day. 2 Tim.
 i. 18.

Blessed are the pure in heart. This purity of
 heart is, not the external varnish of a Pharisee, nor
 the boasted perfection of an hypocrite, nor the
 empty dream of the carnally secure; for though
 they are *pure*, yet it is *only in their own eyes*, not
being washed from their filthiness, Prov. xxx. 12.
 Nor is it the double portion of sanctity that those
 claim, "Who say, Stand by thyself, come not near to
 " me, for I am holier than thou." These pious
 souls are a *smoke in God's nose, and a fire that burneth*
all the day, Isa. lxxv. 5. Nor does it consist in the
 final destruction or entire removal of the inbeing
 of sin—"For who can say, I have made my heart

"clean, *I am pure from my sin?*" Prov. xx. 9. Not is it to be found in those who by a little decent carriage, and conformity to the letter of the Law, aim at *purity*. "For they that *sanctify themselves*, "and they that *purify themselves*, shall both be "consumed together," Isai. lxvi. 17. This *purity of heart* stands in having *the heart sprinkled from an evil conscience*, and that by the *blood of sprinkling*, which speaks pardon, peace, and reconciliation, *which are better things than that of Abel*. Such an one, and only such, "*can serve God with a pure conscience*," 2 Tim. i. 3. It is the faith of God's Elect that first applies the atonement, and ever after has recourse to that fountain in every time of need, not only to wash the feet, but also the hands and the head, from all the imperfections, failings, infirmities, short-comings, &c. &c. that cleave to our best performances, "for in "many things we offend all." *Thus God purifies our hearts by faith*, Acts, xv. 9. Men who are destitute of this faith, and who never received this atonement, are as destitute of internal purity as the prince of devils. "Unto the pure all things are "pure, but unto them that are defiled and unbelieving is *nothing pure*, but even their mind and "conscience is defiled," Titus, i. 15. The man whose sins are forgiven him, and whose conscience is purged from guilt and dead works, who is renewed by the Spirit, who is a believer in Jesus,

and

and holds fast the truth of the Gospel as it is in Christ, is the man *that holds the mystery of Faith in a pure conscience*, 1 Tim. iii. 9. These are the "people to whom the Lord turns a pure language," (Zech. iii. 9.) and such "bring to the Lord a pure offering," *Mal. i. 11.*

Purity of heart stands in soundness, integrity, constancy, and sincerity; being purged by the Spirit, and in the furnace, from the *dross and tin* of self-righteousness, self-sufficiency, deceit, guile, craftiness, hypocrisy, and dissimulation. "*I will purify them as silver is purified*, and try them as gold is tried; I will take away all their dross and tin, and make a Man more precious than *the golden wedge of Ophir.*" Such a soul hates deceit, and loves sincerity; and "he that loveth *purity of heart*, and hath grace in his lips, the King shall be his friend," *Prov. xxii. 11.* And so it seems; for thus saith the King,—Blessed are the *pure in heart*—

For they shall see God. "He that caused the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." This is no less than *seeing him who is invisible*; it is seeing him in his own rays, by faith, who is invisible to mortal sight. But the text means that such souls shall not be separated or banished from God and his presence; but they shall see him with accept-

ance, and with approbation, as their dear and everlasting Father. "In that day, *I shall shew you plainly of the Father*; you shall see his face without a cloud, and hear his voice without a prophesy." The text means an eternal abiding with him, "in whose favour is life, in whose presence is fulness of joy, and at whose right-hand are pleasures for evermore." It means further, a perfect deliverance from the remains of the *old vail*, the *napkin*, and the *weeds* that are at present wrapped about our heart and head, which too often blindfold and hoodwink us; and, when we creep out of the dark regions, we go blinking and nodding like an owl in the sun, being not able to bear the light: "For we know but in part, and prophesy in part; we look through a glass darkly;" but in that day the *glass* will give way to the *face*; we shall not *wrap our face in a mantle*, nor will God *dwell in thick darkness*: *the vail will be rent from the top to the bottom*; and "then shall the righteous shine forth as the sun in the glory of their Father's kingdom, for ever and ever; we shall then see as we are seen, and know as we are known." The winding-sheet and the napkin shall both be left in the tomb; and mortality, with all her rags and tatters, be swallowed up of life, and Immortality be all in all. *Blessed are the pure in heart, for they shall see God.*

Blessed are the peace-makers. Peace-makers must have

have peace in possession ; they must be sons of Peace before they can make peace. An unbeliever is a very improper person to stand in the gap, or make up a breach, either between Christ and his children, or between saint and saint ; for he is an enemy to both parties, and can never wish well to either. We may say of such peace-makers, as *Jehu* said of the son of witchcraft, " What hast thou to do with " peace? Get thee behind me." Peace flows from the counsel of Heaven : " *For mercy and truth met " together, righteousness and peace kissed each other,*" in the person of Christ, when he undertook to satisfy *righteousness*, fulfil and honour *truth*, open a way for *mercy*, and make *peace* by the blood of his cross.

Peace presupposes a war subsisting between two parties, and is brought about by the interposition of a middle person, who appears in the character of a Mediator ; and this Mediator is Christ, who suffered the sword of Justice to be sheathed in his own heart, that peace between God and elect sinners might be proclaimed upon honourable and everlasting terms.

To this peace we were predestinated and ordained from eternity ; on which account we are called sons of Peace, before peace is revealed to us. " Into " whatsoever house ye enter, say, *Peace* be to this " house ; and if the son of *Peace* be there, your peace " shall

"shall come upon it; if not, it shall turn to you again."

Peace, in the revelation of it to the sinner's heart, is the effect of pardon and justification; as it is written, "Thy sins are forgiven thee, go in *peace*.—" "And being justified by faith, we have *peace* with God." And it is called a fruit of the Spirit, and is produced under his operation, as soon as the soul is sealed to the day of redemption. The man, therefore, that is a stranger to the pardon of his sin, the justification of his person, and the mystery of faith, cannot be either a peace-possessor or a peace-maker; for the *way of peace he has never known*. A *peace-maker* is one who is authorized and commissioned by the high Court of Heaven, as an ambassador of the King of kings, to proclaim peace in the name of his rightful Sovereign, between the Most High God and the children of men. Which blessing of *peace* flows from the everlasting love of God, as the efficient cause; from the blood of Christ, as the procuring cause; and by the Spirit into the sinner's heart, *by faith*, as the applicatory hand, or instrumental cause. "Beautiful upon the mountains," and blessed for ever are such *peace-makers*.

Every child of God is commissioned to make and keep peace, but his commission authorizes him not to proclaim peace between the world and the church. "Christ came not to send peace here, but a sword"
"and

"and a fire;" nor between Satan and the Church. Christ hath no concord with Belial, nor yet between the old man and the new, in a child of God (by a *sinless perfection*;) for these are to war together; the one is to be put off, and the other put on to the end. Nor are they to proclaim peace between saints and hypocrites, for this is not *taking forth the vile from the precious*; but to proclaim, enforce, and endeavour to maintain peace between Christ and his family, and between the children of God, is, and ever is to be, the honest endeavour of a son of Peace: and such peace-makers, and only such, are blessed. And—

They shall be called the children of God. And so they are called, and acknowledged to be, by those who are partakers of adopting grace; and children of God they really are, though professors often call them by another name. But no uninspired person, no unbeliever, can, with certainty, be called "a child of God." Christ commissions no man to tell lyes, nor to call them God's children that are not so.

Blessed are they which are persecuted for righteousness sake. Not to get a righteousness, but for the sake of one already got. Persecution, in the highest sense, is the Devil in the heart of a rebel, opposing Christ in the heart of a saint. Abel was persecuted for righteousness sake, or because God had accepted Abel's person, and gave witness of it, testifying of his gift; while Cain, who was of that *wicked one*,
not

not being accepted, nor his offering, *slew him*, because his own works were evil, and his brother's righteous; or because God had given the one faith, and not the other; and because the work of faith was accepted, and the work of the flesh rejected. A person is persecuted for righteousness sake, when God has given him, by the Spirit, the *word of righteousness*, and sent him to preach it; as he did to Noah, in whom, and by whom, the Spirit of Christ strove with the wicked Antediluvians, whose souls are *now in prison*, (1 Peter, iii. 19.) till God said, "My Spirit shall not always strive with man." Soon after, God brought in the flood upon the world of the ungodly, *and saved Noah, a preacher of righteousness*. He must be in a justified state, who, in the sense of the text, is persecuted for righteousness sake. If impostors, infidels, or hypocrites, bring a persecution upon themselves, it is rather a *being buffeted for their hypocrisy*, than being persecuted for righteousness sake: and it is often seen, that such go back again, with humble submission, to the Devil and the world; and, to atone for their past offences, commit all uncleanness with greediness. Persons, therefore, that are justified by faith, and live in good conscience; who vindicate the honour of a righteous God, and reprove unrighteous and wicked men; who profess, or preach, the righteousness of faith, and oppose errors advanced; and who live by the faith of the Son of God; and
whose

whose conduct and conversation in the world is just and upright before God, and before men; these are the persons that are persecuted for righteousness sake, and *theirs is the kingdom of heaven.*

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Reviling a person's name and character, his writings, preaching, religion, or profession, without any just charge of ignorance, error, hypocrisy, or immorality, is reviling him falsely. Opposing a servant of Christ, resisting, gainsaying, or endeavouring to hinder his usefulness in the work of God, is persecuting him. Calling him an Antinomian, a bad spirit, a licentious person, and an encourager of sin, without either ground or proof, is speaking evil against him falsely—and that for Christ's sake.

Rejoice, and be exceeding glad; for great is your reward in heaven. The Saviour knew these things would not always be found easy to flesh and blood, therefore tells us to rejoice that he counts us worthy to suffer reproach and shame for his name; and in that we are honoured in being employed in the Lord's service, and in fighting the Lord's battles. Furthermore it shews, that such a soul is tolerably sound in the faith, and pretty well purged from the spirit of the world, and from the community of it, as they so detest him; which is matter of rejoicing, for many legal professors and hypocrites
are

are sensible that they want this test. Moreover, the reproach that falls on us, for Christ's sake, is *the reproach of Christ* himself: it falls on the members for the sake of the head. And—

Great is the reward of righteous persons, suffering wrongfully for righteousness sake; for God is their portion, glory their crown, and heaven itself their home, and their reward of inheritance.

For so persecuted they the prophets that were before you. They suffered reproach and persecution who shewed before of the coming of the Just One; and they share the same who embrace him that is come. The Saviour, therefore, sets the reward against persecution, to counterbalance it; that light afflictions, which are but for a moment, may appear as nothing, when compared to an eternal weight of glory.

Ye are the salt of the earth. Salt is emblematical of special grace. "Have salt in yourselves, and have peace one with another." *Mark ix. 50.* And to shew that the grace of God is needful in every branch of God's service and worship, God says, *With all thine offerings thou shalt offer salt.* *Lev. ii. 13.* Grace is needful in christian conversation, or no grace can be communicated by it. "Let your speech be seasoned with salt." *Col. iv. 6.* Salt is a penetrable article: and so is grace; it will penetrate into a hard heart, a stubborn will, and soon stop a raging putrefaction, and heal a loath-

noathsome disease. *Ye are the salt of the earth.* "All flesh hath corrupted it's way; but I have seasoned you." - The Spirit, and grace of God, are in you, and you are to season others.

But if the salt hath lost it's savour, wherewith shall it be salted? But if your ministry, company, and conversation, hath lost all it's savour with graceless professors, or earthly-minded men, so that they relish not the things that be of God, *how shall the earth be salted?* What else can preserve them from becoming a stink in the nostrils of God? Nothing. And so it appeared when the Romish army laid them in heaps, as dung upon the earth; the salt was all gathered out, and the stink of their camps and their carcases soon went up.

It is thenceforth good for nothing. It is good for nothing in the judgment of hardened and impenitent sinners; it profits them nothing; but is a savour of death unto death: *they mock at it, and their bands are made strong;* it leaves them without a cloak for their sin; in their esteem it is good for nothing but to be cast out; they cast the apostles out of the synagogue, and broke the pleasing bonds of the Everlasting Covenant asunder, and cast their cords from them, and so judged themselves unworthy of eternal life. And at last the salt—

Was trodden under foot of men. They trampled on the blood of the Everlasting Covenant, on the ministry of Divine Grace, and on the Church of the living

living God; and therefore the Saviour trampled them in his fury, and left them without help, to tread, by themselves, the wine-press of the wrath of Almighty God.

- 1) *Ye are the light of the world.* Ye are Mount Zion, the perfection of beauty, out of which God will shine. "In you hath he set a tabernacle for his Sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." The Spirit of Illumination is in you; and it will ever shine through you, and make you burning and shining lights; "yea, a flaming fire:" and from you the light shall shine from east to west, *and nothing shall be hid from the heat thereof.*

A city that is set on an hill cannot be hid. It's smoke, lights, lamps, towers, and walls, are seen at a great distance. "And upon Mount Zion, and on all her assemblies, shall be a smoke by day, and the burning of a flaming fire by night. I am your wall of salvation, your high tower, and your fortress: and I will make you as a tower and a fortress; yea, as an iron pillar, and a brazen wall." And the Lamp of Salvation, in the hand of your faith, shall enlighten thousands into the ways of Zion, who shall see her glory, privileges, and beautiful situation; and both "strangers and foreigners shall become fellow-citizens of it."

Neither do men light a candle, and put it under a bushel, but on a candlestick. I have not enlightened
you

you into the knowledge of your own hearts, and into the mysteries of my kingdom, that you should be hid in obscurity; or conceal that wisdom, knowledge, and understanding, that I have given you. No: I shall shortly raise up many churches; and, as so many *candlesticks*, I shall place you as so many candles on them, that you may give light unto all that are of my household.

Let your light so shine before men. All that I have said to you, in secret, proclaim upon the housetop. I have made manifest the counsels of your heart; and by your ministry the thoughts of many hearts shall be revealed: they shall see, as in a glass, their lost estate, their sins in their true colours, their need of a despised Saviour; and they shall see him as the only way to the Father. It is the Spirit that speaketh in you; and I, who am your everlasting light, your God, and your glory, will shine in you, and shine out by you. "Let your light so shine before men"—

That they may see your good works. The office of a Bishop, or a Pastor, is a *good work*. Magnify your office, and make full proof of your ministry. Evangelizing souls by my unctuous Spirit, is a *good work on them*; and communicating grace to their hearts, is a *good work in them*. Freely ye have received—freely give. Heal the sick, and cast out devils; which are *good deeds done to impotent folks*. Converted souls shall be the fruit of your ministry.

C

"I have

"I have chosen you, and ordained you, that you should go and bring forth fruit; and your fruit shall remain." It shall remain to the world's end: "For when the Son of Man cometh, he shall find *faith* on the earth." The Pharisees *say*, and *do* not; but you must *do*, and not *say*. "Let them *see* your good works." Sound not your own trumpet, as the hypocrites do: a good workman will have trumpeters enough.

And glorify your Father which is in heaven. By proclaiming his eternal and matchless love in the gift of his Son; by making known his secret purposes, grace, and good-will to men; by celebrating his high praises, and by provoking others to love him, and to do the same; by ascribing all salvation to him; by faith in him, love to him, and by thanking him, blessing him, worshipping him, praising him, and adoring him; and by a life, walk, and conversation, that is honourable to him, and well becoming you as the children of such a benignant Parent.

Hitherto the Saviour has been speaking to his disciples and faithful followers; which appears evident by the many blessings that he pronounced on them, whose blessings never fly at random. Nor can it be supposed that he would call Scribes, Pharisees, and hypocrites, the light of the world, and the salt of the earth; for such are rather the scum and the dregs of it. All that has been said is applicable.

plicable to the children of God, and to none else. Now come in the words of my text; in which the Saviour seems to direct his discourse to the multitude, who had been hearing doctrines which they never heard before, and might wonder that they heard nothing about the Law: therefore, the Saviour seems to address this to them, but not to the exclusion of his faithful followers—

Think not that I am come to destroy the Law. I am not come to pull down it's sanction, or it's authority. I am not come to set it aside, repeal it's force, abolish it, make it void, or blot it out, (*in any of the following senses.*) Were I to do this, mine Elect would have no *schoolmaster*, the bond-servant would have no *rule*, the sinner no *transgression*, the Judge no *sentence*, and the ungodly no *damnation*.

First, The Law shall ever stand as a schoolmaster to mine Elect, to shew them, and make them feel their need of me. They shall *learn of the Father*, and *believe Moses's writings* too; and then they shall *come unto me, and believe my words*. They shall come to God, the Judge of all in the Law; and then to the Mediator of the New Covenant, revealed in the Gospel. They shall hear my Father's voice in the *secret place of thunder*; and then, with their face wrapt in their mantle, they shall hear the voice of the *Turtle*: and so go from death to life, from Sinai to Zion, from wrath to come to Grace revealed. The Law shall kill them, and I will quicken them;

the Law shall wound them, and I will heal them; the Law shall divorce them, and I will marry them. The yoke of the Law shall make my yoke desirable. This shall be the good and lawful use of the Law; and this use of it shall never be set aside, made void, done away, or abolished.

Secondly, The Law, written by the finger of God, and the copy of it on the hearts of Heathens, shall ever remain in full force, as the only and eternal *rule of life and righteousness*, to all the reprobate, to every bond-child, vain-jangler, proud doer, self-righteous, self-sufficient, and independent Pharisee. "Whatsoever the Law saith, let it be what it will, "it shall say it to them that are under the Law." All that work for life there, *the reward shall not be reckoned of Grace, but of debt*, Rom. iv. 4. The Master will exact of the servant a perfect task, a perpetual course of unerring, unfinning obedience. As a just and immutable creditor, God will demand the total sum of all the spotless and perfect works that the Law requires. *The reward shall never be reckoned of Grace, but of debt*. No Surety, or Mediator, shall be found in the Old Covenant. The bond-slave that rejects my Grace, shall pay his own debt; and, if he fails but in one point, he shall find the strength of sin to be the Law: it shall bind him over, and deliver him to the Judge; "and he shall "be cast into prison. And verily I say unto you, "he shall never come out thence till he hath paid
"the

" the very last mite." *They that go down into silence cannot hope for thy truth.* If God spares not his innocent Son in his surety-undertaking, will he spare the guilty? No; he will not spare in the day of vengeance. If the Law curses the Darling of Heaven for standing in the sinner's shoes, shall the enemy of God and all righteousness escape? If God awakes his sword against his own Fellow, shall it not be bathed in wrath, and come down to judgment on the people of his curse? *Isa. xxxiv. 5.* The Law, as the Master's will, and the bond-servant's rule, shall never be done away. " Think " not that I am come to destroy the Law."

Thirdly, The Law is the great Creditor's *band-writing*, his covenant, and his testimony, which contains all that he ordains his bond-servants to do; and, as an *band-writing*, it shall exhibit the penal debt of endless suffering, which the sinner owes to Divine Justice for the numberless breaches of every precept of it. As a broken covenant, it shall bind them over; and, as the Master's testimony, it shall ever testify their numberless transgressions, and be a witness against them. Their worm shall not die; and the wrath that is kindled in the *fiery Law* shall burn to the lowest hell, as a fire that never shall be quenched. To the enemies of my Grace, who die in their sins, this *band-writing* shall never be blotted out, (*Coloss. ii. 4.*) but exhibit, as a cloud, their transgressions, and as a thick cloud their crimson

sins. And, in this sense, it shall never be cancelled or repealed; it shall never be mitigated, abrogated, disannulled, done away, made void, or abolished. "Think not that I am come to destroy the Law."

Fourthly, I am not come to destroy the condemning authority, or to mitigate the rigour, of the Law. It is an eternal Law, and shall remain in full force, as it ever did: for although I shall keep my court at Zion, reign in love, and sway my righteous sceptre over my own children; and, as King of Grace, on a throne of grace display my mercy there to all who escape the storm, and fly for shelter thither; yet I have prepared my throne for judgment. All judgment is committed unto me: I am the Judge of quick and dead; and, as a righteous Judge, I shall "condemn the wicked, and bring his wickedness on his own head; and justify the righteous, to give him according to his righteousness." As Judge of quick and dead, I shall bring forth the Book of Life, and the Book of the Law: the *quick*, and those who died in the faith, shall be judged by the Book of Life, (*Rev. xx. 12.*) and the dead by the Law of Death, (*Rom. ii. 12.*) The children of the free-woman shall be judged by the *Law of Liberty*, (*James, i. 12.*) and the bond-children by the *Law of Works*. They that sin in the Law, shall be judged by the Law. The manifold wisdom of God shall be unfolded to perfection on the one hand, (*Ephes. iii. 19.*) and the roll of lamentation, mourning, and woe,

on the other, *Ezek. ii. 10.* The *blessing* shall be pronounced from the first, and the *curse* from the second: “Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world.—Go, ye cursed, into everlasting fire, prepared for the devil and his angels.” And the one shall go away into everlasting punishment, but the righteous into life eternal.—Think not that I am come to destroy the Law—

Or the Prophets. I am not come to prove the prophets liars, or to make their predictions void. I shall neither oppose their writings, contradict their assertions, nor let one prediction noted in the Scriptures of truth ever fail of it's full accomplishment: the things therein written shall be accomplished in me. The faithfulness of God in his word shall never fail; his veracity shall never fall to the ground; the hope of Israel shall never be lost, nor their expectations be ever cut off. I am not come to destroy the prophets—

But to fulfil. All that has ever been written in the Law, the Prophets, or the Psalms, concerning me, shall have a fulfilling end. All that is said of my birth, and of my life; of my mean appearance, and mighty power; of my matchless love to men, and of their cruel treatment of me; of the miracles performed, and of peace proclaimed; of magnifying the Law, and preaching the everlasting Gospel; of my sorrowful life, and cruel death; of the destruc-

tion of the Jewish nation, and the salvation of the Gentile world; shall all be fulfilled. My reward is with me, *and all my work before me*: nor will I *bow my head* in death, till all be *finished*. I am not come to destroy the prophets, *but to fulfil*.

For verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the Law till all be fulfilled. I plight my veracity, I speak in verity. Amen, so it shall be. Verily I say unto you, till heaven and earth pass—

The elementary and starry heavens shall stand to the world's end. Then the elements shall melt with fervent heat, and the stars shall fall from their sockets, as the untimely fruit of the fig-tree; the sun shall be confounded, and the moon ashamed; the heavens and the earth shall flee away, and new heavens and a new earth shall appear, *when I arise to shine before my ancients gloriously.*

Till then, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. The Law shall stand as it does in all it's sense, and in all it's meaning, without being evangelized, or without ceasing to exist as a covenant of works; without being bereft of it's irritating power, or shorn of it's penal sanction; without mitigation, and without repeal. It shall stand as my children's schoolmaster, and first husband; as the master's commanding will, and the bond-servant's only rule; as the *creditor's handwriting*, and the debtor's dreadful account-book;

as a testimony for God in defence of his holiness, and against the wicked for every transgression. So shall it stand—

Till all be fulfilled. The Law is fulfilled in a fourfold sense.

1st, Perfectly, in both precept and penalty, by the Saviour.

2dly, In the Church, efficaciously, by the Spirit.

3dly, Imperfectly, in the exercise of grace, by the saint.

4thly, In the execution of the curse, which is the damnation of the wicked.

First, The Law is perfectly fulfilled, both in precept and penalty, by the Saviour, who assumed man's nature, and took man's name, to act in man's stead. He was made of a woman, and made under the Law. He became surety for man's debts; and, by his kind undertaking and circumcision, became a debtor, in the debtor's place, to *restore that* [honour to the Law] *which he took not away.* "He was made
" sin for us, who knew no sin, that we might be made
" the righteousness of God in him." Of him a perfect obedience to the precept was exacted, and he made restitution; the debt of suffering was demanded, and he was pressed to pay. When he had given a perfect obedience to the precept, he says, "*I have finished* [this part of] *the work which thou gavest me to do.*" And, at closing his obedience unto death, he bowed his head, and said, "It is finished."

Thus

Thus he "magnified the Law, and made it honour-
 "able;" *so that one jot, or one tittle, did in no wise
 pass from the Law till all was fulfilled.* It is easier
 for heaven and earth to pass, than for God's righte-
 ous Servant to fail of performing the will of his God.
 "I delight to do thy will, O my God; yea, thy Law
 "is within my heart." So he undertook, and so it
 became him to fulfil all righteousness, Matt. iii. 15.
 And so it behoved Christ to suffer; for he came not
 to destroy the Law, but to fulfil.

Secondly, The Law is fulfilled efficaciously in the
 Church of God, by the Spirit: as it is written,
That the righteousness of the Law might be fulfilled
in us, who walk, not after the flesh, but after the
Spirit, Rom. viii. 4. Now the righteousness of
 the Law is fulfilled in the Church.

1st, By the imputation of Christ's righteousness
 for our justification, *Rom. v. 19.*

2^{dly}, By the indwelling of the Holy Ghost, which
 is our sanctification. *Rom. xv. 16.*

3^{dly}, By God's circumcising our hearts, to love
 him with all our heart, and with all our soul, that
 we may live, (*Deut. xxx. 6.*) Love to God being
 the first and great commandment of the Law.

4^{thly}, By the indwelling of God's good word, and
 by the good treasure of his grace.

First, What is the Law? It is a just Law, and is
 the rule of righteousness. "This," says Moses, "shall
 be

“ be our righteousness, if we observe to do all these
 “ commandments, before the Lord our God, as he
 “ hath commanded us,” *Deut. vi. 25.* Christ’s
 obedience to the Law, imputed to us, answers this;
By the obedience of one shall many be made righteous.
 This is justification from all things; and makes the
 believer a *just man*, as the Law is *just*.

Secondly, The Law is *holy*: and the soul of the
 saint is the seat, and his body the temple, of the
 Holy Ghost, which dwelleth in us, and makes the
 believer *holy*, as the Law is *holy*.

Thirdly, The Law requires love to God above all
 things else; and the saint of God is blessed with the
 love of God, Father, Son, and Spirit, shed abroad
 in his heart; and has fellowship with the Father,
 Son, and Spirit. He dwells in God, who is love;
 and God dwells in him. He is joined to the Lord,
 and is one spirit with him. This answers the re-
 quirement of the great command.

Fourthly, The Law is *spiritual*, and the Law is
good. The saint of God is a *spiritual man*, and a
good man. He is a partaker of God’s good Spirit;
 the *good treasure* of grace is in him; the good word
 of God is in him; the good work of regeneration
 has passed on his soul; and the whole perfecting
 work of grace is carried on, and will be compleated
 in him; which makes him a good man, as the Law
 is good,

Lastly,

Lastly, The Law promises life, but eternal life it could never give. The believer, therefore, has got what the Law could not give: "He that believeth hath everlasting life, and shall never come into condemnation." If this is Antinomianism, it is precious Antinomianism! This is the man in whom the righteousness of the Law is fulfilled; who is redeemed from the Law, and brought to the Gospel; redeemed from the curse, and crowned with the blessing; no more under the Law, but under Grace; not under wrath, but under love; no more under the schoolmaster to Moses, but under the Law of the Spirit, to Christ; no more a bond-servant, but a free-born son; no more a stranger, but knows God, and is known of him; no more a child of the bond-woman, but of the free; no longer a foreigner, but a fellow-citizen with the saints, and of the household of God. *Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be [thus] fulfilled in the elect of God. They shall all be justified, they shall all be sanctified, they shall all be made meet for the inheritance with the saints in light. These are the genuine offspring of Abraham, which Sarah bears unto Abraham. These do the works of Abraham, namely, the works of faith, labours of love, and patience of hope. These look to Abraham their father, and to Sarah that bare them; and keep their Father's commandment, and forsake not the law of their Mother. They keep*

keep their Father's commandment, which is the commandment of Life; which kept Abraham from considering his own body dead at a hundred years old. These forsake not the Law of their Mother, which is the Law of Faith; by which Sarah received strength to conceive seed, judging Him faithful who had promised. Through Faith they obtain witness that they are righteous; and through Faith they obtain this good report, *As many as are of Faith, are blessed with faithful Abraham.* These are they that commend not themselves, but them whom the Lord commendeth: on whom the most high God put such high encomiums, reported so good a report, and gave so glorious a testimony, that it stands recorded by the hand of Heaven in the eternal annals: which *mysterious record*, in its genuine sense, will prove an everlasting task to every bond-child, every legal work-monger, every proud-doer, every Uzzite, every infant of the flesh, to the world's end. It is a promise to the heirs of promise, as well as an eternal testimony to the Father of the heirs: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: BECAUSE THAT ABRAHAM OBEYED MY VOICE, AND KEPT MY CHARGE, MY COMMANDMENTS, MY STATUTES, AND MY LAWS." *Gen. xxvi. 4, 5.* Let those who traduce us explain Abraham's obedience to God's voice, the charge which

which he kept, together with the commandments, statutes, and laws; to which he was so obedient, four hundred years before the Law was given.—I come to my third particular, that the Law is,

Thirdly, Imperfectly fulfilled, in the exercise of grace, by the saint. "Owe no man any thing but
 " to love one another; *for he that loveth another*
hath fulfilled the Law, for Love is the fulfilling of
the Law." Rom. xiii. 8, 10. This fulfilling of the Law is not perfect obedience; for though the Law is perfectly fulfilled *in* the saint, all God's work being perfect; yet it is not perfectly fulfilled *by* the saint, because he hath a principle in him that lusteth to envy. However, every saint under heaven shall be brought to love the brotherhood. "They that
 " hate Zion shall be desolate.—He that hateth his
 " brother is in darkness, and knoweth not whither
 " he goeth, because that darkness hath blinded his
 " eyes.—He that hateth his brother is a murderer,
 " and ye know that no murderer hath eternal life
 " abiding in him." For though "the spirit in
 " man lusteth to envy," yet he shall be purged from it, otherwise he shall never be saved: for, as the merciless creditor, who had no compassion on his fellow-servant, was delivered to the tormentors, *So shall my heavenly Father do unto every one of you, if ye, from your heart, forgive not every one his brother their trespasses:* for, "till heaven and earth pass,
 " one jot or one tittle shall in no wise pass from the
 " Law [even in this sense] *till all be fulfilled."*

Fourthly,

Fourthly, The penal part of the Law shall be effectually and eternally fulfilled in the damnation of the wicked. The Law, which is spiritual, and reaches to the actions of body and soul, shall then appear as a *fiery Law*. The works of the flesh, and their heart-sins, shall both be punished; the body in unconsuming and unconsumed brimstone, and the soul in unquenchable wrath. Their little sins, as they are often called, shall appear infinite, and not a jot or tittle of the Law fail in the discharge of its dreadful artillery: *I will spend my arrows upon them*, Deut. xxxii. 23. Every plague, every threatening, every curse, and every sentence, shall be righteously, justly, and fully executed.—I was obedient unto death, to redeem mine elect; and they shall be subject to eternal death, that die in their sins. The gulph fixed on them shall never be moved; the sentence shall never be recalled; their worm shall never die, their fire shall never be quenched. The smoke of their torments shall ever ascend. Yea, the third heaven, the residence of God himself, *shall as soon pass away, as a jot or tittle of the Law can fail cursing them that die under it*. The third heaven shall never be moved; and out of utter darkness the criminal shall never come, till he has paid the utmost mite; which mite is obedience to the jot or tittle of the Law. But *suffering the sentence* can never be *obeying the precept*; therefore there can be no coming out thence: for not a jot or tittle shall in any wise

wife pass from the Law till all [in this sense] be punctually fulfilled. And I have begun to fulfil it (as a righteous Judge) in this sense already. They who refuse my Gospel, to them it is a savour of death unto death. They are not only cursed to death by the Law, but damned to death, as infidels, by the Gospel: "He that believeth not shall be damned.—" "He that believes not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the great day.—*They that mock, their bands shall be made strong.*—They are bound on earth, and in heaven they are bound.—" "They that believe not are condemned already, and the wrath of God abideth on them.—This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.—Yea, for judgment I am come into this world, that those which see not might see, and that those that see might be made blind." As a Judge, I have begun to fulfil (in the souls of mine enemies) the penal sanction of the Law already; and my Gospel shall be preached in all the world, for a witness against such, and then shall the end come. All my disciples shall love their brethren, and from their heart forgive every one his brother their trespasses; otherwise my heavenly Father shall never forgive them. Righteousness will I lay to the line of the precept, and judgment to the plummet of the sentence; the hail shall

shall sweep away the refuges of lyes, and the floods of wrath shall overflow the hiding-places.—For till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be punctually fulfilled. But I will send the Holy Spirit into the hearts of my dear disciples, which shall slay such envy, make them forget anger, and forgive and love their brethren, as I have loved them. The Law worketh wrath; but the love of the Spirit worketh no ill to a neighbour, much less to a brother in faith. The kingdom of heaven within them shall deliver them from such evils. They shall be angry at sin, and at sinners; at evil doctrines, and evil practices. Thus “they shall be angry, and sin not.” But anger against a brother shall not rest in them; for they are not fools, but the children of Wisdom.

Moses and Elias shall both resign their offices to me; and my people shall have one Prophet, one Lawgiver, one Mediator, and one Shepherd. *They shall all be taught of their God, Isa. liv. 13. And a Law shall proceed from me, and I will make my judgment to rest for a light to them, Isa. li. 4.* I will be their Day’s-man, Mediator, Intercessor, and Advocate; and they shall be the humble sheep of my fold, under one Shepherd. They shall pass from the ministration of death to the promise of everlasting life, I will deliver them from the yoke, “*Do and live;*” and from the dreadful burden of “*Cursed is he that continueth not.*” And they shall take my yoke upon

D

them,

them, "and learn of me, who am meek and lowly; and find my yoke to be easy, and my burden light.—"*The Law and the Prophets were until John*, Luke xvi. Yea, *all the Prophets and the Law prophesied until John*, Matt. xi. 13. Since that time, the Kingdom of Heaven is preached, and every man "presseth into it." Luke, xvi. 16. And none shall enter into that kingdom that do not receive it as a little child. The subjects of my kingdom shall be kept by my power; none shall pluck them out of my hand, nor shall the gates of hell prevail against them. I will deliver them from that anger that rests in the bosom of fools; and from that envy that slays the silly one. The murderer shall not reign and rule in their hearts. "I will give them power to tread on serpents, scorpions, and over all the power of the enemy; and nothing shall by any means hurt them."

Whosoever therefore shall break one of the least of these commandments. The Saviour having said this, he goes on to shew what his meaning is.

1. *That whosoever is angry with his brother without cause, shall be in danger of the judgment*, Ver. 22. He shall be in danger of the judgment of Zion, who should judge him unworthy of communion; or rather, in danger of being arraigned at the bar of the Law, and left in bondage to it, and to the buffetings of Satan.

2. *Whosoever*

2. *Whosoever shall say unto his brother, "Raca,"* or, *"Vain, empty fellow,"* shall be in danger of the Council. By the Jewish laws, and by the counsel of God, it is deemed an *offence* or *scandal*, and woe be to him through whom the *scandal* cometh! Or, *Whosoever saith unto his brother, "Thou fool,"* shall be in danger of *hell-fire*. It doth not mean an *idiot*, but calling him a *wicked reprobate*, judging his inmost soul, and fixing his final doom. And he that thus judges, shall doubtless be judged; for it is the judgment of a child of the devil. For, first, he is angry with his brother without a cause, which is murder. Secondly, his malice breaks out into words: he calls him *empty and vain fellow*; and then proceeds to try his reins, and at last to fix him in hell. "If thou bring thy gift before the altar, and thy brother hath aught against thee; go and reconcile thyself first to him, and then offer thy gift.—The sacrifice of the wicked is an abomination; how much more when he bringeth it with a wicked mind!"

It is easy to see that the Lord, in this discourse, strikes hard at the Jewish Scribes and Pharisees. This appears plain, *by the gift, or free-will offering, being left at the altar, till the offerer had reconciled himself to his brother*; which altar and offerings the saints are delivered from. And terribly must this discourse have cut those who were so desperately angry and envious at Christ and his followers, who,

according to the flesh, were their *brethren*. And they were *angry without a cause*; and had not only called them *Raca*, and *Fools*, but they judged them. They called the Lord a *Fellow*, and a *Deceiver*; yea, *Beelzebub*. And *curst* all his followers: *This people, that know not the Law, are accursed*. Yea, they cast them out, excommunicated them, reprobated them, and passed the curse of the Law on them.

2dly, The Lord here handles the Law lawfully; and shews the spiritual meaning of it, it's unfathomable reach to the inmost soul, and it's unlimited demands; so as to make every sensible sinner for ever despair of help from it, or any salvation by it. He doth not dress it up as an *evangelized Covenant*, nor call it *the believer's only Rule of Life*; but tells the sinner, that a mouthful of malice spit at a fellow-creature, does by this Law expose a man to *the danger of hell-fire*.

3dly, The Saviour strikes hard, in this discourse, at the hypocrite also, who gets into the church before his first husband be dead. This appears from the breakers of these commandments being called *least in the kingdom of heaven*. If they were not in the church, they could not be said to be in the *kingdom of heaven* at all. These tares getting among the wheat, are the *children of the wicked one* getting among the *children of the kingdom*; and being in *bondage to the Law, which worketh wrath*, and destitute of saving grace, they are the most desperate at the

the grace, gifts, happiness, usefulness, and pure doctrine, of God's faithful ones. And that these men are destitute of the Spirit, is plain from their causeless anger, hatred, and unrighteous judgment. And that they are under the Law, and not under Grace, appears plain also, by their being *in danger of bell-fire*: which a justified soul, in a state of grace, is not; for Christ says, *he shall never come into condemnation*; yea, *he shall never die*; he hath everlasting life: There is no *bell-fire* nor *condemnation* to them which are in Christ Jesus: nor is it sin in a man of God to call a hypocrite, a wicked man, or an opposer of the Gospel, a *fool*: "*Thou fool*, (says Paul) "that which thou sowest is not quickened except it "die." The Lord goes on—

Ye have heard that it was said, Thou shalt not commit adultery, &c. but I say unto you, that whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart. Here the Lord enforces the spirituality of the Law: that it reaches the soul and spirit of a man; yea, the inmost thoughts and desires of the heart, as well as words and actions; and that all above *yea, yea, and nay, nay*, cometh of evil; and for every idle word, the sinner that dies in his sin, and under this Law, must give an account at the day of judgment. The Lord here shews the need of *salt* in the corrupt *spring* of the human heart; for the Law is so far from destroying lust, that it works the more vigo-

rously by it: "*For sin taking occasion by the commandment, wrought in me all manner of concupiscence; for without the Law sin was dead,*" *Rom. vii. 8.*—"Yea, when we were in the flesh, the motions of sin, which are by the Law, did work in our members to bring forth fruit unto death.—Therefore the sinner must become dead to the Law by the body of Christ, and be married to another, before he can bring forth fruit unto God." *Rom. vii. 4, 5.* Terrible as this Law is, the Saviour sent every self-sufficient enquirer to it, as his *only Rule of Life*; but he never sent one humble suppliant, or sensible sinner, to it, during the whole of his ministry. However, the soul that is espoused to Christ sees his old man, yea, the whole body of the sins of the flesh, condemned in his Surety, and crucified in his death; and he feels the old man put off when Christ takes possession of the heart. A new creature is formed, and the old man is dethroned. The will, mind, heart, and affections, are made loyal to Christ, and take part with the new man; while the old man, like a rebel in alliance with Satan, wars against both the believer and his grace: "But it is no more I that do it," says Paul, "but sin, that dwelleth in me."—But my blessed Master goes on to preach, and his own servant follows him, to catch what he can.

Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and

and whosoever shall marry her that is divorced, committeth adultery. Fornication is unlawful connection between unmarried people. This crime, when committed by married persons, is *adultery*, not *fornication*. The sin for the which such a woman might be divorced, appears to have been committed previous to her marriage. The husband finding her not a virgin, and finding himself deceived and imposed on by a vitiated person; in such a case, the marriage seems to be void, according to *Deut.* Chap. xxii. And, indeed, such a woman, in the sight of God, is the wife of him who first humbled her, *Deut.* xxii. 29. though perhaps the Saviour, by fornication here, includes adultery also. However, if she had been guilty of fornication with one man, and afterwards marries another, the marriage is null and void, for she is the wife of the first man; and if she commits adultery afterwards, she breaks the marriage-bond herself. In such cases, and only such, might she be put away. The Lord goes on—Thou shalt not swear—Resist not evil—Love your enemies, &c. &c. In all which he explains what he means by *breaking one of these least commandments*. He that is angry with his brother without cause; he that calls him vain, empty fellow; he that calls him a wicked reprobate; he that has eyes full of adultery, &c. &c. He that breaketh the least of these commandments—

And teacheth men so. What, then, shall we say of them, who hate the ministers that Christ hath

sent! and in whose hearts envy has rested for years together! and who call them Antinomians, bad spirits, devils, bubbles of the day, and black—g—ds, without any just charge either of error or immorality! Is not this breaking the commandments, and teaching men so?—Did I ever tell you, in the course of my ministry, that you should have more Gods than one? that you should make images, take the Lord's name in vain, prophane his day of rest, ridicule parents, kill, steal, commit adultery, bear false witness, and covet your neighbour's goods? Did you ever see any thing of this in my practice, or did you ever hear any thing of it from my mouth?

) I trow not. I have enforced regeneration by the Spirit, as the only way to make men holy; and I have preached up a divorce from the Law, and union with Christ, as the only way to make men fruitful. I have insisted on a walk in the Spirit, as the only way for men to escape fulfilling the lusts of the flesh. And I have urged a life under the influence of Grace, as the only way to get disentangled from the reign of sin: and that sin shall have dominion only over them that are under the Law; it shall not have dominion over them that are under Grace. But can this be called “breaking the commandments, and teaching men so?” What, does the grace of God encourage sin? Or is the Law against the promises of God? Or does this doctrine make void the Law? Nay, it is established this way, and

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no other. Again, do you find the advocates for Free Grace, who are sound in their principles, and experimental in their souls, loose livers? Do you see those who are in the closest connection with me, breakers of God's commandments, and, by example, teachers of the same? Nay, so far from it, that if you would find an ignorant, uninformed people; if a dead, sleepy congregation; if a light, vain, frothy community, who are envious in their minds, empty in heart, and scandalous in life—you must look for them among those who have little or nothing but the Law of Moses set before them. The Law worketh wrath, the Law makes nothing perfect, but the better Hope does do it. The Hagarites shall never beat the children of Zion at good works, for *root* and *branch* are both wanting. Then what is all this desperate outcry against me for?—Why, for this one voice that I cried among them, “The Law of Moses is not the Saint's Rule of Life.” For this word I am made an offender; and they that make it such an offence, cannot bring one text in God's Book against it. Yea, farther; the best commentators now extant, who have advanced the Law as the Saint's Rule of Life from one text, have themselves contradicted it from another, as plainly as calling light darkness, and darkness light: and though all commentators have followed one another in that track, not one, that ever I have seen, has proved it from God's Book. The Master's
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commanding Will is the Bond-servant's Rule ; it is the Creditor's Hand-writing, and the Debtor's Account-book—but the Good-will of the Father is the Son's Rule. These are the two Covenants. And what the Law requires, the Gospel gives; and what Christ commands, he works in his saints by his Spirit to obey, and their obedience is *the obedience of Faith*. Neither justification, sanctification, salvation, hope or help, life or love, come from the Law, or by the Law. Ministers of the Spirit, and those evangelical servants who serve God in the newness of the Spirit, and not in the oldness of the Letter, are not breakers of God's commandments: they are delivered from the Law, and wedded to Christ, that they might bring forth fruit unto God. He that breaks the least of these commands—

And teaches men so, shall be called the least in the kingdom of heaven. He that is angry at a brother without cause; he that calls him vain fellow; he that calls him a wicked reprobate; he that has eyes full of adultery; he that swears; he that resists evil with evil; he that smites the just; he that, to gratify his malice, sues him at the law for coat or cloak, &c. &c.—these things are breaking the commandments, and by speech and example they teach others to do the same. The names Antinomian, and bad Spirit, that have been cast at me, are in the mouths of thousands of poor ignorant souls, who know no more what they mean by such names than the image
of

of Jupiter that fell from the moon. And their hearts are filled with malice against me, and their mouths with reproach, who never heard me, but having learnt it from the pulpit. And woe be to him, and to them, through whom the *offence* or *scandal* cometh; for they that live in such sins, and teach men so,

Shall be called the least in the kingdom of heaven. By the Kingdom of Heaven, here, is meant the Church, or Church State. And who is this *least* person in the church? Not the most humble soul, who is like a little child; for he is neither a breaker of the commandments, nor a teacher of men so. The *least* person here, in Christ's sense of the words, is not a hypocritical professor, but a hypocritical, false *teacher*: and he is *least esteemed* by Christ; a man of the *least value* in the church, and one of the least and last in God's account. This is the man: he is an impostor, a hypocrite, and a sinner; and, as he TEACHES *men so*, he must be a teacher, and a wicked teacher too. And he shall be called the least in the kingdom of heaven; and so he is to them to whom God discovers him, and that have light to see through him.

The Saviour, in his application, clearly shews, that his *disciples* are the brethren that are hated without a cause; and who are called empty fellows, fools, and reprobates. And counsels them how to behave under such reproach: *Whosoever shall smite thee*

thee on the one cheek, turn to him the other.—If he sue thee at the law for thy coat, give him thy cloak also. If he compels thee to go a mile, go twain. If he asks, give; if he will borrow, lend to him. If he is your enemy, love him; if he curse you, do you bless him; if he hate you, do good to him; if he persecute you, and use you despitefully, pray for him—THAT YE

MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN. By *children*, here, is not meant reprobates, for Christ never calls them children of his heavenly Father: nor does he allow them to call themselves so, but calls them children of the devil.

This application shews plain enough, that it is the *children of God* that are hated, persecuted, and slandered; and that it is pharisees, hypocrites, and false teachers, that break the commandments, and teach men so; and such are, and shall be, called the least in the militant church, or kingdom of heaven: and sure I am that such are the farthest, of all men, from the triumphant church, or kingdom of glory.

We go on—

But whosoever shall do [these commandments] and teach them, he shall be called great in the kingdom of heaven. We will enquire,

1. What the Saviour says about *the great things of the Law*.
2. What by *doing* these things.
3. What by *teaching* them. And,
4. In what sense such a Teacher may be said to be *great*.

First,

First, What the Saviour says about the great things of the Law. We will follow his advice; we will swallow the *camel* first, and strain at the *gnat* afterward. The Lord Jesus begins: "Woe unto you Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin; and have omitted the weightier matters of the Law, *judgment, mercy, and faith*: these things ought ye to have done, and not to leave the other undone. Ye *blind guides*, which *strain at a gnat*, and *swallow a camel*." Matt. xxiii. 23, 24. According to this text, the natural inference to be drawn is this, that every *preacher* who is destitute of *judgment, mercy, and faith*, is a carnal *scribe*, a self-righteous *pharisee*, an *hypocrite*, and a *blind guide*; and his preaching is nothing but fly-catching, or, as Christ says, it is *straining at gnats*: for the Lord does not say, that he *catches the gnat*. In Luke, xi. 42. it is thus worded: "But woe unto you Pharisees, for ye *tithe mint, rue, and all manner of herbs*; and *pass over judgment, and the love of God*. *These things ought ye to have done*." According to our dear Lord's preaching, *judgment, mercy, faith, and the love of God*, are the great things of the Law, which all good preachers must do. *These things ought ye to have done*. And these things are to be preached to others, by them that are great in the kingdom. *Whosoever shall do, and teach them, he shall be called great in the kingdom of heaven*. Here

we see, as in a glass, who is great in the kingdom; and who is the hypocrite and blind guide. Now we will take notice—

1. Of Judgment.

2. Of Mercy.

3. Of Faith.

4. Of the love of God.—For, if we are destitute of these things, our profession, or preaching, is nothing but a noise.

He that has no *Judgment*, is an ignorant man, that knows not God: and “He that made him will have no mercy on him; and He that created him will shew him no favour.”

He that hath not *Mercy*, is in a carnal, hardened state. “God hath mercy on whom he will, and whom he will he hardeneth.”

He that hath not *Faith*, “is condemned already, and cannot please God. The righteousness of the Law is not fulfilled in him,” nor one precept kept by him; “for whatsoever is not of Faith, is sin.”

And he that hath not the *Love of God*, or *Charity*, in his heart, “is nothing but sounding brass, or a tinkling cymbal.” I come to the first head.

First, What is *Judgment*? Why, in the first place, it signifies the righteous *sentence* of the Law executed on the Saviour, who stood as man’s Surety; by which Justice got *Satisfaction*, and the Law got *judgment done*. “He was taken from prison,
“ and

“and from *judgment*.” This was done, that a throne of grace might be erected, without any injury to Law or Justice. *Justice and Judgment are the habitation of his throne; Mercy and Truth shall go before his face.*

Secondly, *Judgment* sometimes signifies God’s arraiguing an elect sinner at the bar of the Law, and appearing (according to the sinner’s views) in a judicial way against him: “He is convinced of all,” “he is *judged of all*; and thus are the thoughts of “his heart made manifest; and so falling down on “his face, he will report that God is in you of a “truth.” Which trial ends in a fatherly *chastisement*, and in the *justification* of the soul: “But when “we are *judged*, we are chastened of the Lord, that “we should not be condemned with the world.”

Thirdly, It signifies the *Law of Faith*, or the Gospel; which, to the believer, is the Saviour’s judgment of him, of every body’s state, and of every thing in doubt about his state—which the elect sinner receives, in which he believes, to which he yields his obedience, by which he is ruled, by which he lives, by which he walks and worships, and by which he rules all his actions. “Hearken “unto me, my people, and give ear to me, O my “nation; for a Law shall proceed from me, and I “will make my *judgment* to rest for a light of the “people.” *Isa. li. 4.*

Fourthly,

Fourthly, It signifies the inward and righteous sentence of a person who *knows the Scriptures, and the power of God*; who *JUDGES not according to appearance, but judges righteous JUDGMENT*. For the want of which the Saviour rebuked the Jews: "Nor even of your own selves *judge* ye not what is right?"

Fifthly, It signifies the knowledge that a saint has of God, of his word and ways, and of his own worship, faith and practice; for the want of which the ignorant are complained of: "*There is no JUDGMENT in their goings.*"

Sixthly, It signifies shewing the *sentence of Scripture*, between any of God's children who may have a doctrine, a practice, or a wrong, in dispute. "What, is it so, that there is not one wise man among you, that is able to *judge* between his brother? but brother goeth to law with brother, and that before the unbelievers?"

Seventhly, It signifies the judicious proceedings of a just Judge, who has his eye to God and to justice, and accepts no man's person in judgment. For the want of which integrity God complains: "How long will ye *judge* unjustly, and accept the persons of the wicked? Ye shall be destroyed, every one of you." Hence *wrong JUDGMENT proceedeth*. By this first weighty matter of the Law, the Saviour shews, in a spiritual sense, that when the sinner's mouth is stopped, himself brought in guilty before God by the Law, and he is justified by faith

in his Surety's righteousness; that the righteousness of the Law is fulfilled in him, and that all other branches of righteousness spring from hence: which is, in effect, telling us, that whatsoever is not of faith is sin; and that he that believes not shall be damned, be who he may, or do what he will.—I come to the second general head, or weighty requirement of the Law, which is—

Mercy. Mercy, here, is intended to shew, that all good to men, all good in men, all good by men, and all good from men, is owing to the sovereign clemency of Heaven. *Mercy* is a perfection, or attribute, of God, which in a way of providence, or in a way of grace, is exercised *over all his works*. Sometimes it signifies God's kind providence: "God *give you mercy,*" says Jacob to his sons, "*before the man.*" Gen. xliii. 14. And again, Abraham's servant observes it, in his success of taking Rebekah to Isaac: "God hath not left destitute my master of *his mercy.*" Gen. xxiv. 27. But, in a spiritual sense, God shews it in the gift of his Son, and in the pardon of sins: "God hath raised us up a horn of *salvation, in the remembrance of his mercy,* (Luke, i. 54.) to give the knowledge of salvation, by the *remission of sins, through the tender mercies of our God.*" Luke i. lxxvii. 78. Deliverance from the curse of the Law, from the power of sin, and from the precept, *Do, and live,* and all this by the Spirit of God, is called Mercy revealed: "But ac-
E cording

“ cording to his *mercy* he saved us, by the washing
 “ of regeneration, and renewing of the Holy Ghost.”
Tit. iii. 5. Preaching the pure Gospel faithfully;
 revealing the whole counsel of God, and not faint-
 ing in it through opposition, temptation, and perse-
 cution, that may befall us in exercising the mercy
 (of God received) in the discharge of the ministry,
 is owing to mercy: *Having obtained mercy, we faint
 not.* Receiving courage to be faithful and singular
 in an apostate and degenerate age, is owing to the
 mercy of God: *Having obtained mercy of the Lord to
 be faithful,* 1 Cor. vii. 25. This is the sure mercies
 of David given to Christ, and entailed upon the
 household of Faith by the decree of God, which se-
 cures the salvation of all the elect; and in their
glorification Mercy will be built up for ever. He,
 therefore, that is a stranger to the mercy of God in
 the gift of his Son, and to the knowledge of salva-
 tion, by the pardon of sin; a stranger to regenera-
 tion, by the gift of the Spirit; is a stranger to, and
 destitute of, this *weighty matter of the Law.* He is
 in his sin, a wicked man, and *the tender mercies of
 the wicked are cruel,* therefore little worth. Such a
 man sees not the End of the Law, that it was in-
 tended to train a sinner up to *mercy*, and to shew him
 the need of *mercy.* And he is a stranger to the door
 of hope that God threw open by Moses, when he
prophefied of Christ, and said, *God will be merciful
 to whom he will be merciful.* I go to the next weighty
 argument, which is—

Faith.

Faith. For although the Law is not of Faith, nor Faith of the Law, yet *the word of Faith*, and the righteousness of Faith, are witnessed both by the Law and the Prophets. Besides, the whole Old Testament is often included in the word *Law*: "But this cometh to pass, that it might be fulfilled that is *written in their Law, They hated me without a cause.*" Which words stand in the Psalms; and in which it appears plain that Jesus himself is one of the *brethren* that the Pharisees were *angry with without cause.* Furthermore, the Lord brings in *Faith* as a weighty matter of the Law, because the righteousness of the Law is fulfilled in them that believe, and without Faith it is impossible to please God; and because *Faith* goes before Love, and always works by it: which *Love* is the fulfilling of the Law; for it is the grand hinge upon which hang all the Law and the Prophets, and without which no works can be performed but *dead works*, no obedience can be given to God, nothing but the eye-service of a bond slave. Faith is a blessed fruit of the Spirit, and is produced under his operation. It generally lays a fast hold of the Law and the Justice of God first; and the sinner believes that he is the character described and condemned by the Law: he views it and feels it in all its spiritual meaning and dreadful consequences: "*I have believed thy commandments,*" says the Psalmist. He believes, and trembles, and calls upon God in his

trouble: and "he that comes to God, must believe "that he is, and that he is a rewarder of them that "seek him." God, by faith, leads the sinner from death in the Law, to life in Christ: "None can "come to me, except my Father draw them." Faith deals with Christ's blood for pardon, righteousness, and peace; and makes application of it. Faith mixes it's power with the word, and brings the promises home. Faith is a looking to Jesus for every needful help, and a going out of self to the Saviour's fulness to fetch it in. It is by the hand of Faith that all our spiritual provisions are brought in. And it is by the *assurance* of Faith that the strong christian finds himself confirmed and sealed: "After that ye believed, ye were sealed with the "holy Spirit of promise:" under which impression a comfortable degree of assurance (touching one's personal interest in Christ) is enjoyed. Which leads me to the next *weighty requirement of the Law*, which is—

Love. The sovereign and everlasting love of God is the grand spring-head, or fountain, from which every stream of mercy flows; and Christ crucified is the only medium or channel through which every stream flows. There is no love to God for his holiness, purity, or beauty, as some talk. No appearance, or view of God, will ever draw love to him from a carnal heart, that is enmity against him. It is God's love to us, shed abroad in the heart

heart by the Holy Ghost, that draws the heart to love God. "Not that we loved God, but that he first loved us.—We love him, because he first loved us." This love, in the enjoyment of it, always follows pardon of sin. "I love the Lord, because he hath forgiven the iniquity of my sin.—" Mary's sins are many, and they are forgiven, and she loveth much.—And where little is forgiven, the same loveth little." This love will teach us to love all them that love our Lord Jesus Christ in sincerity and in truth, and one's neighbour as one's self; for anger can never rest in a heart blessed with the enjoyment of everlasting love; and he that walks in love, as Christ hath loved us, *walks by faith*, and in all the commandments of the Lord, blameless. We have seen what the Saviour means by the *least commandments*, and what he means by the *weightier matters of the Law*; and he that doeth and—

Teacheth them, shall be called great in the kingdom of heaven. He that doeth them; he who is a righteous, or justified person; whose judgment is passed; who hath judgment of the goodness of his own state; who has a good judgment of God's ways, of God's word, and of men's hearts; and who is capable of judging between truth and error, right and wrong, and between man and man; *and preaches so.*

He that hath obtained covenant mercy of the Lord, and preaches the sure mercies of David; being merciful to the bodies and souls of men, as God is merciful.

He that has faith in his heart, and preaches the faith as it was once delivered to the saints; who holds the mystery of faith in a pure conscience, and deals it out from thence.

He that has the love of God shed abroad in his own heart, and preaches it in all it's branches; the manifestation of it in the death of Christ; the revelation of it by the Spirit; the effects of it, pardon and peace.

He that is not angry with his brother without a cause; he that is saved and kept from uncleanness; he that resists not evil with evil; and he that gives his cloak to them that sue him at law for his coat—this is the man, and no other, *that doth the commandments, and teaches them.* And he

Shall be called great in the kingdom of heaven. He is a true, real, genuine, and loyal subject, of the kingdom of Heaven; he is not in bondage to the Law, to Sin, nor to Satan; he is redeemed, justified, and saved; the mysteries of the kingdom are with him; the kingdom of Grace is in him; and he is an heir of the kingdom of Glory before him, and shall be

Called GREAT in the kingdom of Heaven. He acknowledges himself a *great* sinner; and tells others what *great things* God has done for him. *Great grace is upon him*, and “he is a good steward of the manifold grace of God.” He is saved with a *great salvation*, and it is an unconditional salvation
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that he preaches. He is a man of God, a mouth for God, and an ambassador sent from God. He is an evangelist, and does the work of one. He is a good steward, and is found faithful. He is a minister of the Spirit, and makes full proof of his ministry, by stopping the mouths of gainsayers, by cutting up elect sinners, and by steering a course that God owns and honours. In short, he is an able minister of the New Testament, and shall be called *great* in the kingdom of heaven by all those who know wherein true *greatness* consists. Which leads me to the last verse of my text—

For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. There have been six or seven Discourses lately delivered from this text by different Ministers; and they all agree in this, that the *righteousness of Christ* is neither intended, nor included in the text; which is a point that I intend to examine. By entering into the Kingdom of Heaven, these things are meant,

First, Taking the veil of ignorance from the understanding, and enlightening the mind into the mysteries of the kingdom; which is leading the soul out of darkness into marvellous light.

Secondly, It is leading a soul out of bondage into liberty; out of a condemned into a justified state; out of a state of enmity into a state of reconciliation;

tion; out of a state of sin into a state of grace; out of a state of alienation into a state of friendship; out of a state of legal labour into a state of rest: which is called *translating the sinner out of the kingdom of Satan into the kingdom of God's dear Son.*

Thirdly, The Saviour's introducing his Elect, body and soul, into the glories of Heaven, is called "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." *2 Pet. i. 10, 11.*

But then, what *righteousness* is this that can procure such an entrance? Paul's mind was enlightened into the mysteries of the kingdom, as soon as the Lord *shined upon him, and into his heart*: and he entered into a state of grace, or into the kingdom of heaven, as soon as he *arose, and received the Holy Ghost*. But what righteousness had he got, to procure, or pave the way for, such an entrance? Paul was a Pharisee, we know: but it could not be his pharisaical righteousness that procured his entrance; for the text says, it must exceed the righteousness of the Scribes and Pharisees. And, I think, it could not be the malice and murder of his heart, nor his bloody commission, nor the death-warrants that he had in his pocket. The righteousness in the text is *obedience to the Law*, which the Pharisees boasted of, and in which the child of God must exceed the Pharisee. It must be either the sinner's obedience, or the obedience of the Surety, that procures an entrance

entrance here; for the unrighteous cannot enter the kingdom. But Paul, though one of the strictest sect of the Pharisees, had no righteousness to procure an entrance here; it profited him nothing in this case: *I will declare thy righteousness, and thy works, for they shall not profit thee*, Isa. lvii. 12. The supplicating publican, and Mary Magdalen, both entered the kingdom of heaven, but not by their own righteousness. No righteousness but the righteousness of Christ imputed, can procure an entrance, either into the knowledge of God, or into a state of grace, which stands in righteousness, peace, and joy in the Holy Ghost; into all which the sinner enters by faith in Christ alone.

Nor can I think that any righteousness, but that of the Saviour, can procure an entrance into glory: not Paul's righteousness, for that (he says) is dung and dross; nor Zion's righteousness, for that is *filthy rags*; nor the righteousness of Peter, James, and John, for *in many things they all offended*. And sure I am, that an imperfect righteousness can never pave the way, either into God's favour, or into his presence. The thief went from the cross to Paradise; but his prayer, his confession of Christ, his rebuking his fellow thief, and confessing the justness of his punishment, is no part of *obedience* to the Moral Law, which is the Rule of Righteousness; and Christ's obedience to that Rule, is the Righteousness meant in my text, in which Paul hoped to be found when he should enter the kingdom of glory:

glory: as it is written, *And he found in him, not having mine own righteousness, which is of the Law; but that which is through the faith of Christ, the righteousness which is of God by faith*, Phil. iii. 9. This is the righteousness that God imputed to Paul's faith, and by which he entered into the kingdom of grace; and in this he hoped to enter into the kingdom of heaven itself: "For we, through the Spirit, wait for the hope of righteousness by faith," (Gal. v. 5.) which alone can answer for us in that day. No creature righteousness, no imperfect righteousness, no inherent righteousness, can ever admit a man into the kingdom of grace, or into the kingdom of glory. No righteousness but Christ's spotless obedience to the Law, imputed by God to the sinner, can ever give him right or title, procure an entrance or admission into grace or glory.

But you you will say, "There is one word in the text which you overlook, the word *your*: Except *your* righteousness shall exceed," &c.

Ans. What God freely bestows on us, becomes *ours*: "We receive the abundance of grace, and the gift of righteousness," Rom. v. 17. And God, who gives this righteousness to us, calls it ours: "This is the heritage of the servants of the Lord, and *their* righteousness is of me, saith the Lord." Isa. liv. 17. "They have no righteousness but what is of me," saith the Lord; and that is an imputed one, freely given, and freely bestowed. And Christ himself

himself shews this plainly in the chapter out of which my text is taken; and that any man may clearly see that ever was enlightened at all. *Blessed (saith Christ) are they which do hunger and thirst after righteousness, for they shall be filled.* Which shews three things.

1st, That these poor souls had no righteousness of their own; feeling which made them hunger and thirst.

Secondly, The righteousness there meant comes by promise: *They shall be filled.*

Thirdly, That righteousness must be perfect and compleat, answering every demand of law and justice: and every end and expectation of the distressed sinner; such as, delivering him from guilt and wrath, fear and torment, death and damnation. And it must procure God's favour here, and secure glory hereafter, otherwise the sinner never can be satisfied, much less filled with it. This is the righteousness meant in my text, that far enough exceeds the righteousness of the Scribes and Pharisees. And this righteousness gives right and title to the kingdom: "For Christ " is made of God unto us wisdom, righteousness, " sanctification, and redemption." No other righteousness, reader, shall ever admit any soul living, either into the kingdom of grace, or the kingdom of glory. "In this raiment of needle-work shall the " Church be brought unto the King, and shall enter " into the King's palace;" and they that are not found in this wedding-garment shall be cast into
outer

outer darkness. Reader, "beware of the leaven of
 "the Pharisees, which is hypocrisy."

I come now to shew the righteousness of the
 Scribes and Pharisees, and the "excellency of
 "Christ's righteousness, which is unto all, and
 "upon all, that believe." The Scribes were
 writers and expounders of the Law and the Pro-
 phets, and pretended to very extraordinary wisdom.
 The Pharisees were very observant of the lesser
 matters of the Law, in which their self-righteous-
 ness chiefly stood; and they pretended to no small
 degree of sanctity, on which account others were
 not allowed to touch the hem of their robes. The
 Scribe and the Pharisee were the two first, in the
 judgment of the poor and ignorant Jews, that would
 enter the kingdom of heaven; but Christ displaces
 them, and sets the Publican and the Harlot in their
 room. They walked in long robes, and were very
 desirous of it; they made many long prayers; they
 observed numbers of feasts and fasts; they loved
 greetings in the markets, and chief rooms at feasts;
 they appeared very righteous before men, and loved
 to be called Rabbi, Rabbi; they practised a deal of
 washing of feet, hands and head, cups and platters;
 they compassed sea and land to make converts, and
 sounded a trumpet before them when they gave
 their alms; they bound grievous burdens on men's
 shoulders, but never touched one part of the load;
 they got into Moses's seat, to give laws, and contra-
 dicted

dicted in life all that they said by word. "They say, and do not." This was their righteousness; and now you shall see their zeal in defence of it. They were desperate enemies to the power of godliness, the truth of the Gospel, and the wisdom that comes from above. They were implacable opposers of Antinomians, Bad Spirits, and all that were not the professed disciples of Moses. They ridiculed the God of heaven, calling him Beelzebub; they cursed the objects of his choice, blasphemed the Holy Ghost, and required a sign from Heaven. They traduced Paul as prophaning the Temple, and giving licence to sin, by preaching up evil that good might come; and with teaching people to forsake Moses, with being a Heretick, a turner of the world upside down, a mover of sedition, and a ringleader of the sect of the Nazarenes. "But after the way which they called Heresy, so worshipped Paul the God of his fathers." They opposed the Apostles in every city, in every town, in every synagogue, and in every house, with the doctrine of the Law as the only Rule of Life—"Except ye be circumcised and keep the Law of Moses, ye cannot be saved." They came in privily to spy out the saints liberty, that they might bring them into bondage. They opposed the Gospel, rent their cloaths, cast dust into the air, gnashed their teeth at the saints, resisted and blasphemed, and abused the name of the Saviour upon madmen and devils; and all this in zeal for the Law, for purity, and

and for inherent holiness. They went about to establish their own righteousness, as those do who exclude the righteousness of Christ from my text; and so stumbled at the Rock of ages, were broken off by unbelief, and scattered into all winds, and remain to this day without a King, without a Priest, without a Prophet, without an Ephod, without a Teraphim, and without a Sacrifice. And all that they got by their religion, and for their pretended zeal for the Law, was the destruction of themselves, as a church, state, and nation; and, what is more dreadful, they imprecated and procured the innocent blood of Christ and the curse of Heaven upon their own offspring, from age to age, yea, to more than *twenty generations*. But I have no call to go any farther in describing a Pharisee, for the Church of Christ swarms alive with them; and in this glass the Reader, if he has any eyes, may see his hundreds, if not his thousands.

But the righteousness of the Saints far enough exceeds the righteousness of the Scribes: "For they receive the blessing from the Lord, and righteousness from the God of their salvation. This is the generation of them that seek him, that seek thy face, O God of Jacob." *Psalms* xxiv. 5, 6. The righteousness that God bestows on his saints is a divine, a perfect, and an everlasting one; and without a perfect righteousness no soul can stand in God's presence, or find access to him in this world:
for,

for, if we have access with confidence, it is by the faith of Christ; and if we enter heaven, and see God's face with acceptance in the world to come, it is because we are made righteous in our Elder Brother, and hold the truth as it is in him. "Open the gates, that the righteous nation which keepeth the truth may enter in." *Isai. xxvi. 2.* This is the wisdom of God, and the glory of the saints; the other is the invention of men, and the snare of fools: But "their rock is not as our Rock, our enemies themselves being judges." So I preach, and so you believe; and neither such preaching, nor such believing, shall ever be in vain in the Lord.

We have seen what the Redeemer says of the weighty matters of the Law; which is the first table, and which respects God: and we find those things are wrought in all the saints. "

We have seen, likewise, the *lesser matters*, or the least commandments; which are the second table, and respect brethren and neighbours: and we find that they are the Pharisees in heart, and the false Preachers in the church, who break them; and that they are broken by those who hate, slander, censure, and condemn, the children of God—under which we are exhorted to be patient and submissive, that we may appear to be the children of our Father which is in heaven, who suffers as much dishonour from their neglecting the weighty matters of the Law, as we do by their breaking the least commandments

ments in hating and reviling us. But does the Pharisee and hypocrite's breaking the commandments entail the name of an Antinomian and a Devil upon those who have the righteousness of the Law fulfilled in them, and who walk not after the flesh, but after the Spirit? Does their exposing themselves to the just judgment of God, for condemning the just, bring a yoke of bondage on them that are made free by the Holy Ghost? Or, what Christ applies to the Pharisees and hypocrites, can it be fastened on those whom he hath *formed for himself*, and to whom *he will never impute sin*? Or can it be thought that they are the persons that are in *danger of hell-fire*, whom Christ himself declares *shall never come into condemnation*?

Does the Saviour's telling us that the believer passes from death unto life, imply that the believer is under the ministration of death as his *Rule of Life*? Or, does his telling us to take his yoke upon us, which is easy, imply that the yoke of bondage, which neither we nor our fathers were able to bear, is to be added to it? Does the Lord's telling me to *abide in him*, imply that I am to go to Moses? Or, does his affirming that those who abide in him *bring forth much fruit*, imply that nothing but licentiousness is intended?

Can any man separate the *precept* of the Law from the *sentence*? Is the Law divided? Can any man bring my neck under the *yoke* of the *precept*, and

and keep my soul from the *curse*? No; he that is under the *precept*, is under the *sentence*: "They" that are of the *works* of the Law, are under the "*curse* of the Law." And they who go to the Law for justification, in any sense, or even to be made perfect, Christ shall profit them nothing. God has made a new covenant with his people: not according to the old; that was written by his finger on tables of stone; this, by the Spirit, on the tables of the heart—that was the Law of Works; this is the Law of Faith, Truth, and Liberty; and surely such a soul is not without Law to God. The Law of Faith is written on the believer's heart, and with the mind he serves the Law of God. The Law of the Spirit of Life is in Christ, and he is under that Law to Christ. It is the Law of the Spirit of Life in Christ that frees him from the Law of Sin and Death: such an one is not under the Law, but under Grace; not under the Law of Works in the hand of Christ, (for that cannot be proved) but under the Law of the Spirit of Life in Christ. And such men are the most pure, the most happy, and the most useful men, in the church; and their followers are the most bright and fruitful in the world, and the most evangelical worshippers of God. "They are manifestly declared to be the" Epistles of Christ, ministred (says Paul) by us: "written, not with ink, but with the Spirit of the" living God; not on tables of stone, but on the

" fleshly tables of the heart. God hath made us
 " able ministers of the New Testament; not of the
 " Letter, but of the Spirit: for the Letter killeth,
 " but the Spirit giveth life. But if the ministrati-
 " tion of death, written and engraven on stones,
 " was glorious, so that the children of Israel could
 " not stedfastly behold the face of Moses, for the
 " glory of his countenance, which glory was to
 " be done away; how shall not the ministration of
 " the Spirit be rather glorious? For, if the mini-
 " stration of condemnation be glory, much more
 " doth the ministration of righteousness exceed in
 " glory. For if that which is done away was glo-
 " rious, much more that which remaineth is glo-
 " rious. Seeing, then, that we have such hope, we
 " use great plainness of speech: and not as Moses,
 " who put a veil over his face, that the children of
 " Israel could not stedfastly look to the end of that
 " which is ABOLISHED." 2 Cor. chap. iii.

Let our opponents tell us what that Law is which
 was *engraven on tables of stone*; and let them prove
 it to be the Ceremonial Law, if they can. Then
 let them shew who those precious souls, called *living*
Epistles, are; and then let them prove that Paul's
twice asserting that the ministration of death, en-
 graven on stones, being DONE AWAY and ABO-
 LISHED, means that the Law is their only Rule of
 Life. And, if this be Antinomianism, let them
 father it upon the Holy Ghost: he is the Author of
 the

the Scriptures, for holy men spoke as they were moved by the Holy Ghost.

"Why, then," you will say, "what is become of the Law with respect to the saint of God?" Paul tells you—"Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." *Col. ii. 14.* But, then, what Law is that which is against us?—The Law that works wrath, and curses us, must be, I think, the most against us.—And what Law is that, the Ceremonial Law?—"Nay," saith Paul, "it is the Law engraved on tables of stone that minisreth death." And what Law is that which is contrary to us?—"Why," say you, "the Ceremonial Law."—No; for that was so far from being contrary to the Jews, that they *liked* it. "Offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-will offerings: for this *liketh* you, O ye children of Israel, saith the Lord." *Amos, iv. 4, 5.* And who was Paul writing to, when he told the people that the *hand-writing was blotted out*?—Why, he was writing to the Gentile believers at Colosse, who had felt the force of the Moral Law as their account or debt-book opened against them. Had Paul meant the Ceremonial Law, they would not have well understood him; for the Ceremonial Law was never given to the Gentiles: but the Moral Law was written on all their hearts, and was their debt.

debt-book, and a hand-writing against them; and so they will find who die under it, whether Jew or Gentile. "He that sins in the Law, shall be judged by the Law; and he that sins against the Law in his conscience, shall be a law to himself, and perish by the same." I conclude, the Law is the saint's first husband and schoolmaster; and it is the bond-servant's only rule: but "those that are in Christ have crucified the flesh, with the affections and lusts; and against such there is no Law."

I conclude with insisting, that *that* righteousness which shall silence every accuser at the bar of God, and give a title to heaven, is an imputed one. "No

weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." *Isai. liv.*

17. I Have no doubt but our opponents will be found in *that* which they describe: but God grant, for Christ's sake, that we may be found in *this*.

AMEN.

I add no more.

(5)
TO

MR. AND MRS. DAVIDSON,

POSTERN-ROW, TOWER-HILL.

*Beloved in God, grace and peace be multiplied to you
through our Lord Jesus Christ.*

TIME has been when I could have sung a Christmas carol at your door; but the bellows which used to fill the pipes are much decayed by being much used, on which account I have been obliged for many years to lay by the melody of my songs, as Israel of old did of their viols; and, being incapable of producing these fruits of the lip, I here send you a Christmas offering, which is the fruit both of the head and of the heart. They came promiscuously into my mind, and sweetly employed my thoughts as they came; and, though apparent contradictions in themselves, yet I brought them all into harmony through the anointing of the Holy One; nor was I a little delighted while my mind was engaged in them. I call it a riddle upon ALL IN ALL, and you are al-

B

lowed

lowed all the Christmas holidays to find it out; but, should any of the fruit in this garden of nuts be found too hard for your teeth, send them back to the huckster, and he promises to lend you the use of his crackers. Accept of this as my Christmas-box, and take in good part the additions; I mean the compliments of the season, which are,

“ A merry Christmas,” springing from Christ formed in the heart the hope of glory; for a merry heart doth good like a medicine, and he that hath a merry heart hath a continual feast.

“ I wish you a happy new year,” and full possession of the blessings of the new covenant; namely, a new heart, and a new spirit, and the use of new tongues; much service in the newness of the Spirit, and a happy walk in newness of life; many comfortable sips of the new wine of the kingdom, and many pledges, earnest, and foretastes of those new enjoyments which are promised by the new Thing to the new-born heirs of promise, in the new heaven and the new earth wherein dwelleth righteousness. This is the wish and earnest desire of,

Dear friends,

Yours in the everlasting covenant,

W. HUNTINGTON, S.S.

A R I D D L E.

His name shall be called Wonderful. Isaiah ix. 6.

THIS world had been standing upwards of three thousand years before Mary brought forth her first-born son. Luke ii. 7. And yet that son was brought forth ages of endless date before this world was made : " The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth : when there were no fountains abounding with water. Before the mountains were settled ; before the hills was I brought forth : while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." Prov. vii. 22—26. Thus he that was brought forth, and set up from everlasting, was not brought forth till this world had been standing upwards of three thousand years.

His name shall be called Wonderful.

He was the son of Adam, the son of Noah, the son of Shem, the son of Abraham, the son of Isaac, the son of Jacob, the son of Judah, the son of David, the son of Solomon, the son of Rehoboam, &c. &c. and the son of Joseph the husband of Mary, and has been known and called the Son of Man from age to age; and yet he is no man's son, nor would he suffer himself to be so called. "What think ye of Christ, whose son is he? They say unto him, The Son of David. How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. If David then call him Lord, how is he his son?" Matt. xxii. 42—44.

His name shall be called Wonderful.

There were thousands of millions born before him; that is wonderful; and yet he was the first that ever was born: "Also I will make him, my first-born, higher than the kings of the earth: my mercy will I keep for him for evermore, and my covenant shall stand fast with him." Psalm lxxxix. 27, 28.

His name shall be called Wonderful.

As he had many fathers, so it is as plain that he had many mothers: he was the son of Eve,
6 the

the son of Sarah, the son of Rebekah, the son of Leah, the son of Rahab, the son of Ruth, the son of Zion, the son of Mary, and the son of all believers: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. xii. 50. Thus he hath many fathers, and thousands of mothers—and yet "he is without father, and without mother." Heb. vii. 3.

His name shall be called Wonderful.

According to the genealogies written by Matthew and Luke, his descent is traced from Adam; he descended likewise from God, and he descended from heaven; and yet he descended neither from God nor man, for "he is without descent, and without pedigree." Heb. vii. 3.

His name shall be called Wonderful.

Elijah raised a child from the dead, and Elisha raised another; and even a young man just buried, when he touched the bones of Elisha, came to life; Christ raised the widow of Nain's son and Lazarus; all which were raised before the death of Christ, and yet he was the first that was ever raised—"He is the first-begotten from the dead," Rev. i. 5. "He is the first fruits of them that sleep." 1 Cor. xv. 20. And the first that ever trod the path of life from the tomb: "Thou wilt not leave my soul in hell; neither wilt thou

suffer thine Holy One to see corruption; thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore." Psal. xvi. 10, 11.

His name shall be called Wonderful.

' When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth; and my delights were with the sons of men." Prov. viii. 27—31. And, though he thus rejoiced in the habitable parts of his earth, yet there was no part of his earth then inhabited; and, though his delights were then with the sons of men, yet there were no sons of men to delight in.

His name shall be called Wonderful.

Jesus, our Immanuel, never lived nor existed before he was born of Mary; and it is plain that he was but thirty-three years of age when he died, and yet "he had neither beginning of days, nor end of life." Heb, vii, 3.

His

His name shall be called Wonderful.

Our Immanuel maintained and supported all the human race in life when he was expiring himself; and lived King of Glory in heaven when he lay dead in the tomb.

His name shall be called Wonderful.

When he ascended on high he entered heaven, and there he must abide till the end: "Whom the heavens must receive until the times of restitution of all things." Acts iii. 21. And yet, "behold, the heaven and heaven of heavens cannot contain him, nor yet the house that Solomon built." 1 Kings viii. 27.

His name shall be called Wonderful.

As our high priest, "He, by his own blood, entered into the holy place," Heb. ix. 12; "into heaven itself, now to appear in the presence of God for us." Heb. ix. 24. Thus he entered the holy of holies, and appears in the presence of God for his people, yet "he is with us always to the world's end." Luke xxviii. 20.

His name shall be called Wonderful.

He is "flesh of our flesh, and bone of our bone;" and therefore real man, perfect man, and the son of man; and yet he is "a worm and no man." Psal. xxii. 6. Not a man, but a thing: "There-

fore also that holy thing, which shall be born of thee, shall be called the Son of God." Luke i. 35.

His name shall be called Wonderful.

When he was a child just born, and a son given, the government of the church and of the whole world stood upon his shoulders ; Isa. ix. 6; and yet he could not walk alone himself, but had an ass to carry him and his mother into Egypt.

His name shall be called Wonderful.

" All things were made by him, and without him was not any thing made that was made." John i. 3. " For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. i. 16, 17. Yea, even " the pillars of the earth are the Lord's, and he hath set the world upon them." 1 Sam. ii. 8. And yet the earth hath neither bases nor pillars; this the scriptures witness: " He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job xxvi. 7.

His

His name shall be called Wonderful.

His generation has been most faithfully traced and published both by Matthew and Luke; one of which is expressly styled, "The Book of the Generation of Jesus Christ." Matt. i. 1. Luke iii. 23. And yet his generation never was, nor can be, declared either by men or angels. "He was taken from prison and from judgment, and who shall declare his generation?" Isa. liii. 8.

His name shall be called Wonderful.

"Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief places of the concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?" Prov. i. 20—22. Wisdom is here described as crying, as crying without, and as uttering her voice even in the streets; yet "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Isa. xlii. 2. And, though many in the great day will "begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; he shall say, I tell you, I know you not whence you are: depart from me all ye workers of iniquity." Luke xiii. 26, 27. And no wonder; for, although he might have taught in their streets, yet they never heard

heard his voice there ; this is witnessed by the scriptures of truth.

His name shall be called Wonderful.

“ The thing that hath been, is that which shall be ; and that which is done, is that which shall be done : and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new ? ” Eccl. i. 9, 10. Yet sure I am that there is something new to be found. “ How long wilt thou go about, O thou backsliding daughter ? For the Lord hath created a new thing in the earth, a woman shall compass a man.” Jer. xxxi. 22. This was a new thing promised to the antediluvian world—“ The seed of the woman shall bruise the serpent’s head.” It is called “ a new thing ” in the prophetic age ; and was a new thing in the latter days, for a virgin conceived, and a virgin brought forth a son ; and this new thing was done under the sun, and must for ever remain a thing new, for it never shall be antiquated.

His name shall be called Wonderful.

He was seen as the Son of man by Daniel, and his tremendous appearance was that of the Judge of quick and dead. “ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool.” Dan. vii. 9, 13. His white hair denotes his gravity and great age.

age, which the hoary head always proclaims ; but he was not born till four hundred years after that vision.

His name shall be called Wonderful.

He was seen by Adam and Eve, by Abraham and Sarah ; by Lot, by Moses, by Joshua, and Balaam ; by Gideon, Manoah and his wife ; by thousands in his lifetime, and by five hundred brethren at once after his death ; and yet no man hath seen him, nor can see him—and this the scriptures aver : “ Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ : which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.” 1 Tim. vi. 14—16.

His name shall be called Wonderful.

He was the richest that ever appeared in this world ; there was not one thing that was not put under him, for he was the “ heir of all things,” Heb. i. 2 ; and yet “ the poor and needy man,” Psal. cix. 16. So poor that he lived all his lifetime upon charity, and has been supported by alms almost eighteen hundred years ; and is such an admirer of the liberality of his benefactors,

that he declares that even a cup of cold water shall never pass unnoticed nor unrewarded by him.

His name shall be called Wonderful.

He performed the greatest exploits that ever were performed in his weakest state, and by his weakest part; for "he was crucified through weakness." 2 Cor. xiii. 4. He took "the handwriting that was against us out of the way, nailing it to his cross; and, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it," or in himself.

His name shall be called Wonderful.

He fought the greatest battle, single-handed, that ever was fought in this world, or that ever will be fought. And, though he was the first and the only one that fell by the sword in the field of action, yet, by his own fall, he conquered all the enemies that he ever had, or ever will have, whether in earth or in hell.

His name shall be called Wonderful.

He is wonderful also in his family, which consists of new-born babes, little children, young men, and fathers: and yet there is neither a babe nor a little child in it. "There shall be no more thence an infant of days, nor an old man that hath
not

not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Isa. lxxv. 20.

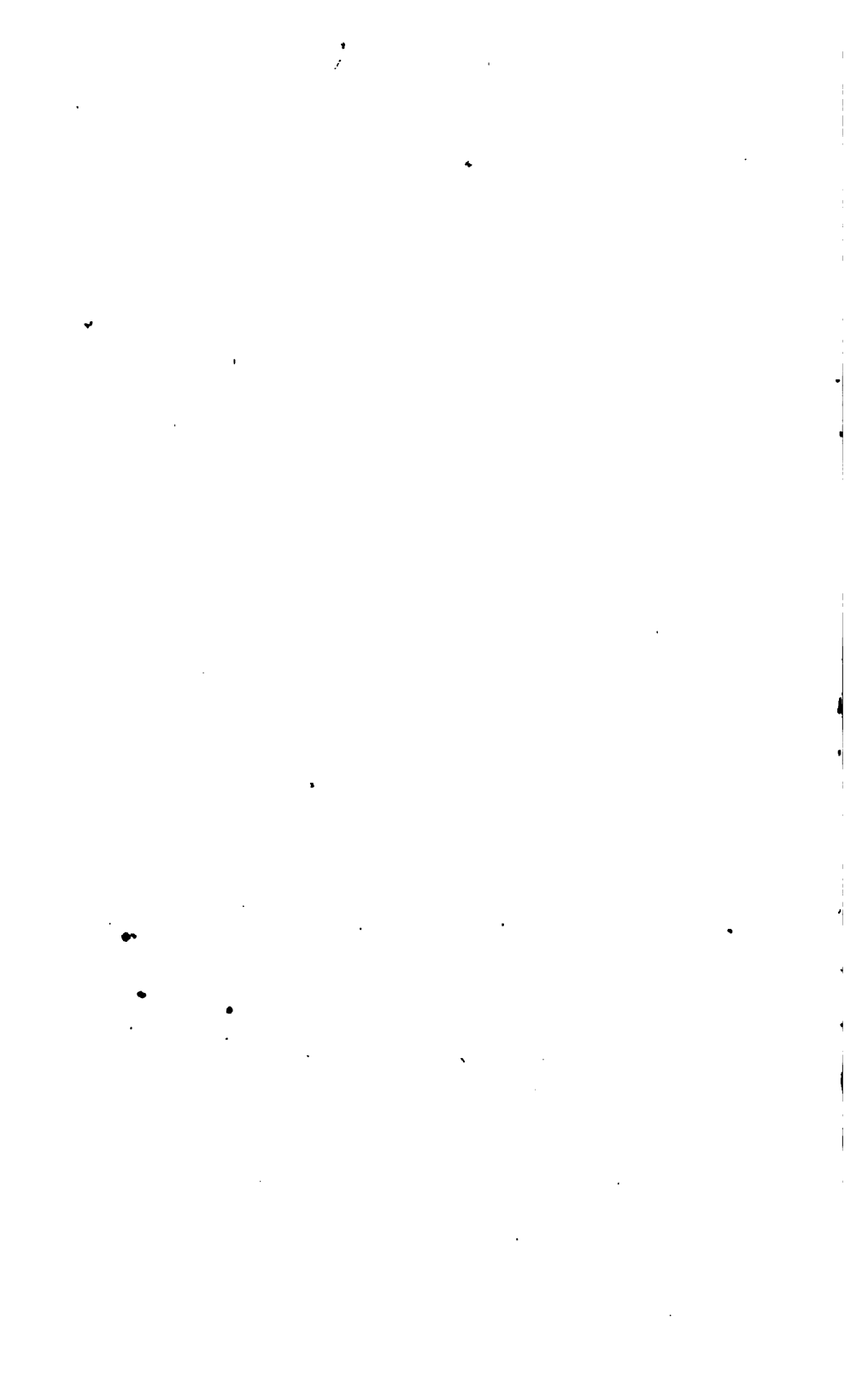
His name shall be called Wonderful.

I shall fend, my dear friends, no more of these seeming discords at this time, but leave you to bring them into harmony, and subscribe myself,

Yours to serve in Christ Jesus,

W. H. S.S.

END OF THE RIDDLE.



THE
EMPIRE OF SATAN.

If Satan also be divided against himself, how shall his kingdom stand? Luke xi. 18.

It appears, from this text, that the devils have a chief, or a head over them, who is called Satan; and that the other devils are his princes, as Beelzebub is called the prince of the devils. And we read of principalities and powers among the devils, which Christ spoiled by his death, and triumphed over upon the cross.

There is not one hint dropped in the scriptures that the devils ever fall out or disagree; for, as there is no door of hope opened to them, nor any ground to expect any favour from God, there is no place for repenting or relenting; their mind is hardened and shut up under the guilt of the unpardonable sin, and a continual sense of God's wrath; and this fills them with eternal hatred both to God and man.

Their

Their abode is principally in the air. Eph. ii. 2. Their palaces are the hearts of poor finners, as Christ tells us, " When the strong man armed keepeth the palace, his goods are in peace." Many are the ways and means by which the devil contrives to keep his possession; and wonderfully hath he fortified himself in the hearts of the children of men, as appears by the account of the wise man: " There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard." EccI. ix. 14—16. This little city is mount Zion, and it was in the loins of Adam when this great king besieged and took it. The bulwarks of Satan, by which he keeps possession of his strong holds, are,

First, Darknes and blindness of mind. " If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 3, 4. Hence the kingdom of the beast, or the popish countries, are said to be full of darknes. Rev. xvi. 10. And the reason of this is, because it is full of devils;

devils; it is called the habitation of devils, and the hold of every foul spirit. Rev. xviii. 2.

Secondly, Hatred to the light, and a love to darkness, keeps Satan in the throne of the sinner's affections. A sinner blinded by Satan cannot endure the light of divine revelation; it discovers the follies of his life, the corruptions of his heart, and the vanity of his hopes, and flashes conviction upon his conscience; on which account he hates it, and such an one loves darkness, and is willingly ignorant. And so saith the Saviour, "This is condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil; for every one that doth evil hateth the light, nor will he come to the light, lest his deeds should be reproved." Nor are any men so self-sufficient in their own esteem, or so lifted up with their knowledge, as those that are given up to blindness of mind, and hardness of heart; witness the boasted infallibility of the pope, of the popish clergy, and of the Jewish pharisees, who said, even to Christ himself, "Are we blind also? If ye were blind, saith Jesus, ye should not have sin; but since ye say, We see, therefore your sin remaineth." Those that are sensible of their

- blindness and ignorance Christ illuminates; but to those who boast of their light and knowledge, wisdom and prudence, his mysteries are hid; for they love darkness, and he leaves them in that which they love. Such hate God, who is light,

and Christ the true light, and the glorious gospel, which is a light to our feet and a lamp to our path, and the ministers of Christ, who are burning and shining lights, and the children of light; and this is their condemnation; and, being in a state of condemnation, Satan keeps possession of their hearts, and reigns in them.

Thirdly, Another bulwark, by which Satan keeps up his empire in the hearts of the children of men, is that of self-righteousness. Every subject of Satan eats his own bread, and wears his own apparel. Isa. iv. 1. Hence the threatening, "And it shall come to pass, in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and all such as are clothed with strange apparel." Zeph. i. 8. "There is a generation (says God) that are pure in their own eyes, and yet is not washed from their filthiness." Prov. xxx. 12. And this was the generation that fell, in the days of the Lord's sacrifice, for not being believers in Christ; but it was the bond children that fell, both by the sword of the Chaldeans and of the Romans; for they were ignorant of God's righteousness, and went about to establish their own righteousness, and so stumbled at that stumbling stone, and Christ became a rock of offence to them. And sure I am that there is nothing under heaven that sounds so disgustful in the ears of a child of God as the boasting and lying of self-righteous souls: "All these things have I kept
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from my youth up (says one), what lack I yet?" "Stand by thyself, come not near to me, for I am holier than thou." "Lo, these many years do I serve thee, and never at any time transgressed I thy commandment, and yet thou never gavest me a kid that I might make merry with my friends:" And, if such come into a profession of religion, being drawn by the novelty of the doctrine, the persuasion of friends, or by the fluency of the preacher, they keep the poor web of their own weaving close about them; and, if at any time common convictions lay hold of them, they will immediately take some of the Saviour's new cloth to patch their old garment with (for they cannot venture upon Christ alone), and so "wear a garment of linen and woollen together;" Deut. xxii. 11; and by this method the rent is made worse. How was the apostolic church pestered with these self-righteous persons! it was these that wanted the law of Moses and circumcision enforced upon the young Gentile disciples; they believed in Jesus, but they were all zealous of the law, not of the gospel. False brethren they are called, and they came in privily to spy out the liberty of the saints, that they might bring them into bondage. Every subject of Satan's kingdom is a self-righteous person, whether in the church or out of it, and, will be discovered as such sooner or later. "And, when the king came in to see the guests, he saw there a man which had not on a wedding garment:

garment: and he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii. 11—13. This wedding garment is the righteousness of Christ, which God imputes to all believers; and it is no other, as will appear plainly by comparing the following texts together: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. Blessed are they which are called to the marriage supper of the Lamb. And he said unto me, These are the true sayings of God." Rev. xix. 7—9. Now gospel Zion will tell us what this fine linen is; for she triumphs wonderfully on the day of her espousals. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. lxi. 10. From this best robe the self-righteous Jews were excluded, which was the heaviest judgment that ever fell upon them; for it terminated in the
defolation

desolation of their cities, and in the utter dispersion of themselves; and so it was predicted: "Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table [or altar] become a snare before them; and let that which should have been for their welfare become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitations be desolate, and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity to their iniquity, and let them not come into thy righteousness." Psal. lxxix. 20, 21, &c. And who does the Saviour palm these upon that are not to come into his righteousness? He palms them all upon Satan; nor will he allow them to call themselves Jews: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Rev. ii. 9.

But that which appears more shocking is, that there are whole churches, so called, even in gospel days, that are destitute of, and utter strangers to, the imputed righteousness of Jesus Christ; of

which he much complains. " Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17. She was wretched, being destitute of grace and truth ; she was miserable, being in her sin and under the curse of God ; she was poor, being destitute of that faith which lays hold upon the true riches ; she was blind, being ignorant of the anointing of the Holy Ghost ; and naked, being without the wedding garment.

Fourthly, The next prop of the devil's kingdom is false confidence. Satan influences the mind of the wretched sinner with an infernal persuasion, and a firm confidence in things which are arrant lies ; as it is written, " His coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie ; that they all might be damned who believed not the truth." 2 Theff. ii. 9—12. Every subject of Satan's kingdom, except a few who are in black despair, are equipped with this diabolical faith ; and this was the first seed which the devil sowed in the mind of Eve : " Ye shall not surely die." This was Satan's lie, and she

believed it, and made trial. Oh, what a crop hath that seed produced! What a great matter hath that little fire kindled! This false confidence is the deceived sinner's right hand, by which he feeds himself with his own deceivings, and with which he holds fast every lie that Satan begets in his heart; this gives Satan full possession of his soul; nor can he deliver himself from his possessor, nor does he desire it: "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xlv. 20. This is the right hand and the high arm of every idolater, heretic, hypocrite, pharisee, formalist, or heathen, that is, or ever shall be, found in the dominions of Satan. All the ministers in the world could never move nor stagger the confidence of one in such a strong delusion. Thousands of the Israelites fled at the command of Moses, but Corah and Dathan stood their ground; they knew that their cause was good, and their doctrine true; namely, that the people were all holy, every one of them.

The Roman centurion smote his breast at the crucifixion of Christ; the disciples wept; Pilot washed his hands from the blood of Christ; and the very dead which slept arose, many which beheld the sight smote their breasts and returned: but not so the scribes and pharisees; they were at a point; they knew that they were doing God ser-

vice; their confidence could venture the risk both of themselves and their posterity: "Let his blood be on us, and on our children." Discourses from a pulpit, that would make a hundred real believers tremble, would never undeceive one thus given up and strengthened by Satan to believe a lie: you may make him storm, but you will never make him stagger: "A wise man feareth, and departeth from evil; but the fool rageth, and is confident." Prov. xiv. 16. There are none more sure of heaven than such, nor are there any farther from it. It was a proverb among the Jews, that, if but two were saved, the one would be a scribe and the other a pharisee. If this was the common people's opinion, what must be their own? But they were farther from it than publicans and harlots. In their own account they are sure to be first, but in God's account they are always last. "There are last that shall be first, and first last; for many be called, but few chosen." The full assurance of faith in the brightest saint never stands so unmoveable as the false confidence of a hypocrite; for the best of men have been straitened and bound in spirit at times, and sometimes even on their death-bed: but not so this subject of Satan's kingdom; "for there are no bands in their death; but their strength is firm." Psal. lxxiii. 4. And well may their strength be firm, when the strong man armed keeps the palace. Satan is not divided against himself—all his desire of sifting the
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the saints is only to shake, weaken, or blow away the grace of faith ; but he exerts all his might in the support of a faith that is of his own begetting. Does the faith of a saint lay hold of a treasure in the heavens, the hypocrite will rise nearly as high in imagination as the saint does in confidence. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment ; though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever." Job xx. 5, 6. And it is often seen that the confidence of such men lives as long as they do ; "His confidence is rooted out of his tabernacle when he comes to the king of terrors ;" Job xviii. 14 ; but not till then : nor do I believe that this king of terrors is temporal death, for some of them have no bands in that ; but the second death, or eternal death, must root up every refuge of lies ; for in hell they lift up their eyes, and, being in torment, they are obliged to cast away their confidence.

Fifthly, Another bond of iniquity, that binds the subject of Satan to his sovereign, is carnal security or false peace ; for, so sure as the saints keep the unity of the Spirit in the bond of peace, so sure does Satan hold his subjects to himself in the cords of their sins, and in a peaceable conscience : and to this agrees the Saviour : "When a strong man armed keepeth his palace, his goods are in peace. But, when a stronger than he shall come upon

upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Luke xi. 21, 22. Here we may see that Satan uses all the armour and artillery that he is master of in keeping his possession of the sinner; and he maintains his hold by keeping his conscience in a false peace: which peace consists of hardness of heart, he is past feeling; in blindness of mind, he sees not his danger; and in composing the soul with a benumbing stupidity, which keeps it insensible; so that, as the prophet says, "they are cast into a deep sleep, they lie down and love to slumber." Isa. lv. 10. These are either at ease in Zion, or at ease in the world: they are never emptied from vessel to vessel, they settle on their lees; they are not in any trouble as others, nor are they plagued like other men. This is the devil's state-bed; and Satan has got more to guard it, and to keep him in quiet possession of it, than ever Solomon had in all his glory: every ambassador from the infernal regions is sent with the same cry to the sinner's ears as that which the devil maintains in the sinner's heart. If any judgment, sudden fear, or unexpected calamity come on, so as to arouse the sinner but in the least degree, these ambassadors are called in: as it is written, "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even

even prepare war against him." Micah iii. 5. Ahab was a great admirer of these good tidings; The devil had taught all his four hundred and fifty prophets to send Ahab to Ramoth Gilead in the possession of this peace. Only one prophet belonging to another master stood out; but they prepared war against him, and God prepared war against Ahab and them too. These ambassadors are generally called builders up, and they certainly are great supports to the devil's kingdom, and labour hard to stop up every breach that Christ makes in it; and of this God complains: "For every one from the least even to the greatest is given to covetousness; from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. viii. 10, 11. These are Satan's messengers and Jezebel's rockers. He sent four hundred and fifty to that daughter of his, and she kept them at her own expense. Many remedies also, as well as messengers, are made use of to keep conscience composed and Satan in quiet; such as kerchiefs and pillows; Ezek. xiii. 18; untempered mortar, and daubing with it; Ezek. xiii. 10; biting and stamping; waging war with every one that sounds an alarm, or cries fire; forms of prayer, and daily and hourly tasks; the sacrament at a dying hour; salt fish in Lent; and innocent amusements, cards and plays; concerts
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of sacred music and holy water ; extreme unction, human absolution, and ecclesiastical authority ; fastings and pilgrimages. All these, and the power of the strong man too, are little enough at to keep Satan's courts in peace.

The sixth pillar of Satan's kingdom is a false hope. There are no hypocrites in the world, except those few in black despair, but what are buoyed up with a false hope ; which hope centers in the flesh, and is founded on human performances ; and as a man abounds in dead works, so he abounds in hope ; and, when he obtains a vain supposition that he exceeds all others in human merit, this raises him to the full assurance of hope ; and they, in their expectation of the great reward, exceed in firmness one half of the children of God ; nor is their hope clogged with those doubts and fears which are often raised about the state of those endowed with a good hope through grace ; for, although Satan often suggests to such that they are hypocrites, and that their faith and hope are vain, yet he never preaches this doctrine to those to whom alone it is applicable, for he is not divided against himself ; if he was, how should his kingdom stand ? Established in this false hope, and equipped with this expectation, many will approach even the gate of life, and that with boldness : " Strive to enter in at the strait gate ; for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii.

24. The foolish virgins had no other anchor than this when they cried, " Lord, Lord, open to us." If ever such hypocrites have any doubts or fears about them, it is when the clamours of conscience, through the judgments of God, sound too loud to be drowned by the cry of, Peace, peace; but even then, when the alarm is past, they appear the more steadfast. A false hope is the cockatrice egg, and human merit is the spider's web. Isa. lix. 5. But, when the wrath of God enters the conscience, the egg will be crushed, and then out comes the viper; the curse of God will break the egg, and the flames of hell will consume the web. " The hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web." Job viii. 14.

The seventh bulwark, by which the devil supports his empire in the heart, is human wisdom. Satan has no fools in his kingdom, though God hath few else in his. " We are fools for Christ's sake," says Paul; yea, and all must become fools before they are made wise, and fools afterwards too, for they know nothing of themselves. But not so the subjects of Satan, " for the children of this world are wiser in their generation than the children of light." Luke xvi. 8. There are no more than two succeeding generations—the children of God, and the children of the devil; so that it is in the generation of vipers that this wisdom lies. All the followers of Christ which
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he had blessed fell under the sentence of these wise men among the Jews : " This people that know not the law are cursed. Thou wast altogether born in sin, and dost thou teach us ? and they cast him out." These wise ones can tell you the origin of the world better than he who made it, if you can believe them ; they will give you a description of the eternity of matter, though they will not allow him to be eternal that made the world. John i. 3. They have found out that every star is a habitable world, and they have multiplied heavens as fast as the papists have multiplied mediators, which never had any existence but in their brains ; they have given to the globe of the earth such velocity of motion as all the weights and machinery in the world could never give to a wheel, nor all the nitre upon earth give to a shot ; they have ascribed such intelligence and influence to the planets, that they can tell you at Christmas when it will rain and when it will shine all the year round ; nay more, they will cast your nativity by them, and read your fate or destiny, so that you may know your end from the beginning without going to the gypsies ; so profound in knowledge are these whose " wisdom is earthly, sensual, and devilish."

And, if Satan sows a crop of these tares among the Lord's wheat in order to answer some future purpose, their wisdom is still retained ; they are no less than the children of the wicked one, though

though they are mixed among the children of the kingdom. They may be known by their noise, for they are swift to speak and slow to hear; James i. 19; by their station also, for there is none of this sort that are servants of all, or servants of any; they are all masters, that they may receive the greater condemnation. James iii. 1. This sort must not be sought for in the lower room, but in the highest seat. Satan sends no under-trappers, such as helps or fellow-helpers to the truth; those that he sent into the church in Paul's days were all apostles. 2 Cor. xi. 13. Rev. ii. 2. They are like Pharaoh's statesmen, the sons of the wife, the sons of ancient kings (Esa. xix. 11); and true enough, for we know of no kings upon earth so ancient as devils. A subject of Christ's kingdom must compare himself with the scriptures, and he that doth so finds himself foolish enough; but Satan's subjects compare themselves with themselves, and Paul says they are not wise: but I say they are "wiser than seven men that can render a reason."

Eighthly, The highest state of majesty in Satan's empire is pride, it was this that lifted him up to his present dignity: "Not a novice," says Paul, "left being lifted up with pride, he fall into the condemnation of the devil." 1 Tim. iii. 6. When a spark of this exalting light shines into the head of one of these wise subjects, what wonders do they discover! Not all the saints upon earth

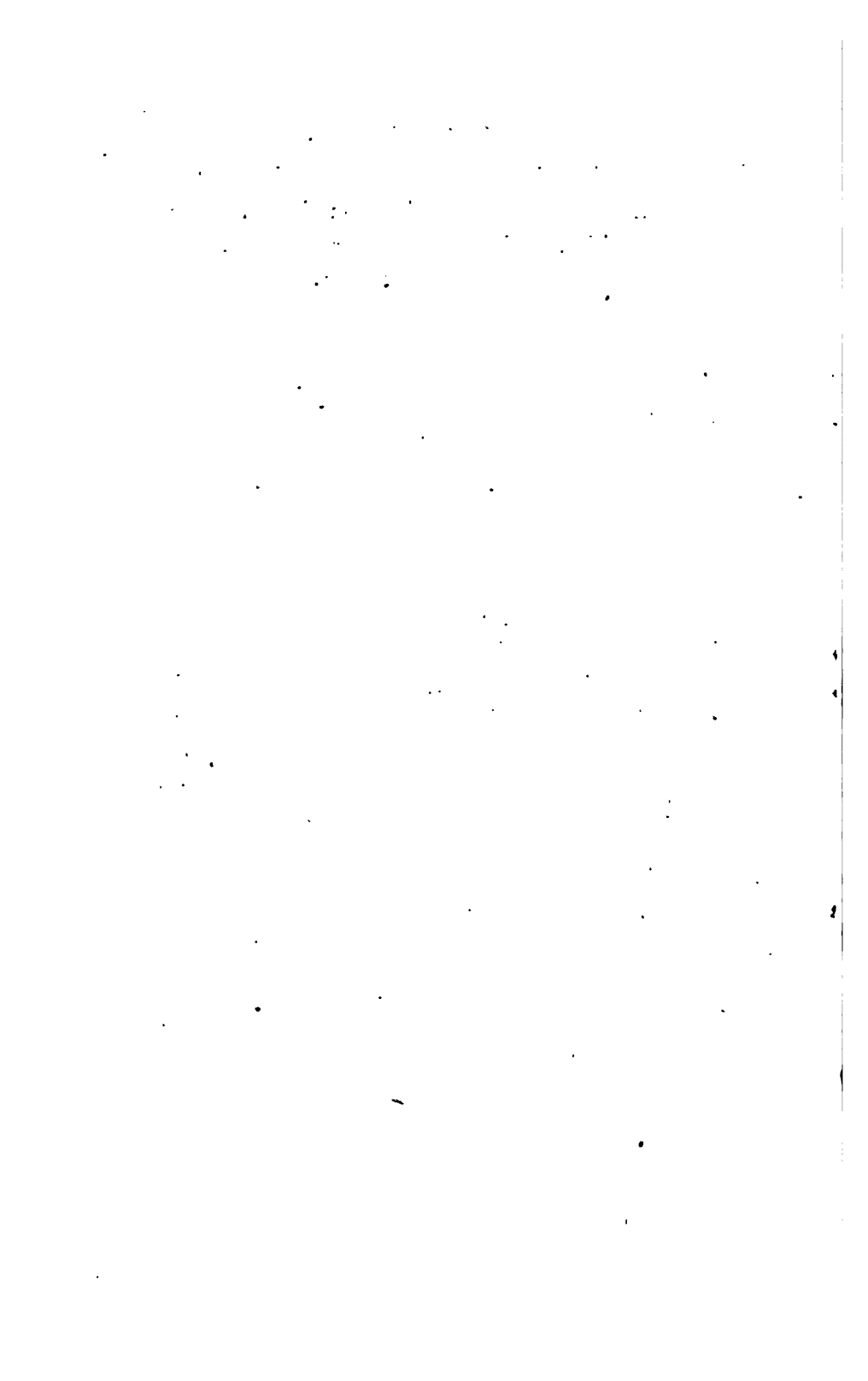
earth can esteem others so much better than themselves, as these esteem themselves better than others. The hardest task that you can impose upon such men, is to set them down at the foot of another to be taught; nor doth any thing exercise their patience more, than to keep silence while another speaks, they are to be known by "a multitude of words."

They take after their father for assiduity; they go to and fro in the earth, and walk up and down in it; and wherever the sons of God assemble some of these are sure to present themselves before the Lord; not to get instruction, for that is not possible; they go rather to correct mistakes and to try the spirits. Those that followed the Saviour only set him to rights when they thought he was wrong: "How can this man give us his flesh to eat?" "This is a hard saying, who can hear it!" "Thou bearest record of thyself, thy record is not true." "He is mad, why hear ye him?" And, if any wonderful display of supernatural power appeared, they ascribed the glory to none but their own father: "He doth it by Beelzebub the prince of the devils." Agur was never half so brutish in his own eyes as these are angelic in theirs. The everlasting gospel is called foolishness, and omnipotence is termed weakness by them; but "the foolishness of God is wiser than men, and the weakness of God is stronger than men." 1 Cor. i. 25. The scorner's chair is the highest bench

in Satan's kingdom ; he that mounts that seat is upon the pinnacle, above the ground, and above all about him, and of course nearest to him that is the prince of the power of the air.

The next in power to devils are sin and death ; sin reigns unto death, and death reigned from Adam to Moses, and from Moses till now. To keep up the government of these two is the chief of Satan's labour, whether it be in his subjects or by them. And, when the Saviour shall raise his own family, and change them and fashion them like unto his own glorious body, then shall the works of the devil be effectually destroyed ; and both sin and death, which came by Satan, shall be the everlasting destruction of himself and of all that die in his interest. Then shall Satan and all his infernal principalities and powers, together with sin and death, and all dead sinners, depart together ; they shall go with the devil and his angels into their everlasting habitations, far enough from Christ and from all the subjects of his kingdom. Then shall be brought to pass this saying, " God taketh the wife in their own craftiness, and the counsel of the froward is carried headlong."

THE END.



THE KINGDOM OF GOD.

*But, if I with the finger of God cast out devils, no
doubt the kingdom of God is come upon you.*

Luke xi. 20.

SIN entered into the world by Satan, and death entered by sin. Sin separated between God and our souls : but the incarnation of the Son of God brought our nature back to God, which sin had separated ; and the blood of Christ made us nigh, whom wicked works had made far off. Sin had its beginning by the tree of knowledge, and it had its end on the accursed tree. Adam sinned and died, and paradise was lost ; Christ was made sin and died, and a better paradise was gained. The woman, being first in the transgression, was condemned to sorrow in child-bearing, and that sorrow brought forth the woman's great deliverer. Sin is the sole cause of all our misery, and a sense of this misery renders us proper objects of God's mercy. By sin and death Satan aimed at the eter-

nal destruction of men, and sin and death will be the eternal destruction of Satan. Nothing pleased Satan so well as bringing mankind under the sentence of death; and that sentence executed upon Christ bruised Satan's head, and he himself and his works were destroyed in the same nature that he had ruined. By the incarnation of Christ grace and mercy come to men, and by the death of Christ honour is brought to the justice and holiness of God. Satan is degraded, sin is condemned in Christ's flesh, and the sinner is saved; and yet God appears just when he justifies the ungodly. Sin is freely pardoned, and yet vengeance is taken of our inventions; forgiving and cleansing is of free grace, and yet God is faithful and just in forgiving and cleansing; the sinner is bought with a price, and yet saved and glorified by free grace. Sin brought us all under the wrath of God, but in pouring that wrath upon Christ everlasting love was displayed to men. All the works of devils have been to destroy human nature, and by a judge in human nature shall all devils be judged and destroyed. Devils are the accusers of the brethren, and the brethren shall be the judges of the devils. Men, aspiring to be like gods, fell under the dominion of fallen angels; Christ, by being made a little lower than the angels of light, raised us to an honour above them.

Christ spoiled principalities; and therefore some spoils

spoils out of the devil's kingdom the Lord Jesus Christ must have, according to an ancient stipulation. These are the objects of his love, the purchase of his blood, and therefore must be the trophies of his victory. He is not to have them without a price, nor will they submit to him without conquest. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." Isa. liii. 11, 12. A portion with the great, is some few selected subjects out of the kingdoms of the great potentates upon earth; and the spoil that he is to divide with the strong, are God's own elect, which were given unto him, and which he takes by the dint of his sword from the strong man armed. He begins his conquest,

First, By the light of his countenance.

Secondly, By the edge of the sword. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. ix. 2. This is the first attack upon the strong man's palace, and is called the sinner's translation: for so it is written, "Who hath delivered us from the power of darkness, and hath trans-

iated us into the kingdom of his dear Son." Col. i. 13.

Secondly, The edge of his sword. " In that day the Lord, with his sore and great and strong sword, shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and he shall slay the dragon that is in the sea." Isa. xxvii. 1. This light enrages the devil, and it likewise shews the sinner his awful state; and the sword of the spirit wounds the devil and the sinner too. Satan's rage at the light rises from a fresh remembrance of his former state of bliss and happiness, which for a moment softens him; but the consideration of all being irrecoverably lost, and the thoughts of future and endless torment, rekindles all his rage and desperation; and, finding the poor sinner, who has long been his lawful captive, going into that light and bliss which he by his pride and rebellion had lost, provokes him to jealousy, and pierces every power of that infernal intelligence; and this he makes the poor sinner know and feel, for he hurls at him all the foul, filthy, obscene, desperate, rebellious, and blasphemous oaths, curses, imprecations, and invectives, that he is master of—and all against God; and then accuses the poor sinner of it, to sink him in despair; though, at the same time, it is the devil's own sin; for such things never entered the sinner's heart till the devil lodged them in

in it. However this serves to shew us that the rays of divine light discover him, and remove his mask from the understanding, and himself from his dark abode; and this is evident by the violent temptations that follow: for what call has he to tempt, entice, allure, terrify, and threaten us with his future success and advantage over us, if he reigned in the heart and could take us captive at his will? His fruitless attempts and terrifying threatenings are sufficient to convince us that the Lord Jesus has crushed his power, bound him by his providence, and disarmed him of the panoply by which he kept his goods in peace. By the light of the Lord's countenance, and by the sword of the Spirit, shall the kingdom of the beast be destroyed, which is said to be full of darkness. Light shall discover the damnable deceptions of popery, and the sword of the Spirit shall slay the souls of those that cleave to them; "For the mystery of iniquity doth already work: only he that now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Theff. ii. 7, 8. Thus is Satan dethroned: "And if I, by the finger of God, cast out devils, no doubt the kingdom of God is come upon you."

Secondly, The Lord, by the power of his Spirit, subdues the carnal enmity which hates the

light; he bows the sinner's will and makes him willing; he searches the reins, wounds the spirit, and makes the heart honest; and one of an honest heart will cry, "Search me and try me, and see if there be any wicked way in me; and lead me in the way everlasting." Yea, he comes willingly to the light, that his deeds may be made manifest that they are wrought in God. Thus the enmity is slain, and a most earnest desire after reconciliation with God is kindled in the soul; he is made willing and made honest; he accepts the punishment of his iniquity, and had rather lie under the rod than be in carnal ease; and would feed upon stripes and bitter reflections rather than be given up to enjoy the pleasures of sin for a season. "The kingdom of God is not in word, but in power." Thus it appears that the subjects of darkness are all blinded by the god of this world, and their hearts are filled with enmity and hatred against the light; and this their enmity discovers itself at every soul which God illuminates, or into which the true light shineth: and thus the Jews rejoiced in John's light for a season, and then said "He hath a devil." And, when the Sun of Righteousness visited them, then they said he had a devil and was mad. Thus Satan labours to blind the eyes, and arms the soul with malice, at every heavenly ray that darts upon his vail. But, if God shines into a sinner's heart; and searches, tries, and discovers

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the evil of it, and by wounding the spirit makes the heart honest, leads the soul to the light, and puts a cry into the poor sinner for mercy, such an one the devil labours to baffle, confuse, puzzle, perplex, confound, tempt, accuse, reproach, and even ridicule him for hypocrisy in every thing he does. It is Satan's work to applaud the hypocrite, to fondle his deceitful heart, to prop up his seared conscience and lead him to self-admiration. But the soul that God displays his power in is always wrong and never right; all is guile, nothing sincere; all feigned, nothing real; all is deceit, nothing sound; if he speaks he takes him to task for every word; overhauls him, and accuses him of insincerity and falsehood in every thing he has said. To the pharisee in his forms, and to the hypocrite in Zion, Satan is a smooth-tongued prophet, a dauber, a reformer, an healer of the breach, and a builder up; but to the mourner in Zion he is a reprover, an accuser, an inquisitor-general, an envious observer, a malicious overseer, a laborious puller down, and a desperate destroyer of God's heritage. This is his work, whether he labour at the heart by suggestions, or by his ministers in the pulpit. Satan is not divided against himself; if he was, how should his kingdom stand?

Thirdly, Self-righteousness stands in the way of God's kingdom, and must be demolished before the empire of Christ can be set up. Satan
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propped up the Jewish scribes and pharisees in this web; they not only justified themselves before men, but they pleaded their worth, and will plead it before God; they sought righteousness by the works of the law, and went about to establish it, and were the greatest opposers of the kingdom of God, for they shut it up against men; they entered not themselves, and such as were going they hindered. And it is plain that the praying publican in the temple, and Mary Magdalen the harlot, went into the kingdom of God before them. This pillar of the devil's kingdom, this grand idol of vain imagination which the papists and the world worship, is destroyed in the hearts of God's elect.

First, By an application of the law of God.

Secondly, By the quickening influences of the Holy Ghost. The entrance of the law, with all its fears, bondage, terrors, and wrath, will not do of itself; for a sinner in black despair, and given up to a fearful looking-for of judgment, will sometimes plead his merits before men, though he dare not plead his cause before God. I have known instances of this myself. There is such a thing as desperate pride, and the devil often influences the most awful apostates with it, insomuch that, when they are in dispute with the children of God, they will even pervert the scriptures, plead their own worth, and bring forth their strong reasons against the King of Jacob.

But

But when God applies the law to a chosen vessel he attends the application with the awakening, alarming, quickening, self-emptying, self-abasing, and soul-piercing operations of the Holy Spirit of promise, which gives life to the soul, and makes it feel, hunger, thirst, long, crave, cry, pray, search, seek, watch and wait at wisdom's gate till the door of mercy and of hope be opened. A soul under such circumstances is condemned on all hands—by the law, by the gospel, by conscience, by every saint, by the self-righteous pharisee, by the refined hypocrite, by every impostor in the pulpit, by the common worldling, and by every possessor of a seared conscience that is past feeling, and even by the beasts of the field; for he would sooner be a brute, a fowl, a reptile, or an insect, than a human creature; any thing rather than a condemned and guilty sinner, accountable to a just and holy God. And he will honestly tell you that every creature that God has made answers some good end in the creation, and in some way or other glorifies God; but he of himself never did, nor ever can, except God glorify his truth and justice in his eternal damnation: this he sees, this he feels, and this he will honestly own and confess before God or man. It was such convictions as these that turned Daniel's comeliness into corruption, Paul's brilliant performances into dung and dross, and Zion's splendid righteousness into filthy rags. All con-

victions,

vitions, unattended by the spirit of life, terminate in self-pity, in hatred to truth, in hatred to the saints, in dishonesty at heart, in enmity to God, in love to human applause, in worldly grief, in infernal pride, and in desperate sorrow. All of which are fruits unto death, or dead works. But the spirit of life from God quickening the soul and making intercession with unutterable groaning for it, and the wrath and terrors of God by the law blasting and withering all human glory, soon strips the sinner of his rags, if it does not strip him of all reliance on his own arm, and always brings him to hunger and thirst after righteousness, and he labours hard to work one out; but, as soon as he hears from the gospel of Christ that there is such a thing to be had as an imputed righteousness, O how he longs for it! And sure I am that this divine life in the soul, which makes the sinner hunger and thirst, shall terminate in his justification unto life. "For, if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." Rom. v. 17. Self-righteousness is the boast and glory of every class of professors of natural religion; and nothing but an application of the law, attended with life and convictions by the Spirit, will ever stain this pride of human glory. "The grass withereth, the flower fadeth, because the Spirit of God bloweth

bloweth upon it." Satan will prop up and swell with pride every soul that trusts in himself that he is righteous, for such are his own children. All the scribes and pharisees among the Jews, whom Christ declared were of their father the devil, were such as went about to establish their own righteousness; but the righteousness of faith the hypocrite cannot endure: he is an enemy to God who provided it, to Christ who wrought it out, to the gospel which reveals it, to the Spirit who applies it, to faith which apprehends it and puts it on, to those ministers of righteousness which preach it, and to all that seek it or follow after it. In this best robe the Father embraces the returning son; in this wedding-garment Christ receives his spouse; and the devil knows this and hates the match. If God justifies, who can condemn? This makes Satan's accusations and charges groundless, and saps the very foundation of his kingdom. Grace shall reign, but then it is "through righteousness, unto eternal life, by Jesus Christ our Lord." Rom. v. 21. When justification is past, glorification is sure; whom God justifies, them he also glorifies; and where the Sun of Righteousness rises, there he never goes down. All the time that Joshua stood before the Lord in the filthy garments of his own righteousness, Satan stood at his right hand to accuse him, reproach him, calumniate him, tempt him, confound him, and resist him. You
may

may see here the insolence of the devil, in presuming to take the upper hand even of God's high priest, and when in the presence of God, and when attending upon his function. But Satan pays no regard to sacred offices nor ecclesiastical orders; whether it be Joshua the high-priest under the law, or Judas the apostle under the gospel, he will have the pre-eminence as long as the filthy rag of human righteousness is kept on and trusted in; for "as many as are of the works of the law are under the curse." And "he that believeth not is condemned already." And this Jack Ketch will have the ascendancy over malefactors. But, when the Lord said, "Take away the filthy garments from him;" and added, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment;" this made the devil knock under and relinquish all claim to his prey. "The Lord rebuke thee, O Satan; is not this a brand plucked out of the fire?" Zech. iii. 2. A brand plucked out of the fire, a rotten limb of a barren, corrupt, and dry tree, half burnt up: but now plucked out of the fire of divine wrath, and out of the fire of Satan's rage, and from the fire of hell. Hence it is plain that the devil hath no better column to his empire than self-righteousness. Witness the many thousands that Satan has raised up to preach it—among the Papists, among the Arminians, among those of the establishment, and

among a great number of the dissenters : and no wonder, for, “ if Satan be divided against himself, how shall his kingdom stand ? ” Another prop of Satan’s kingdom, which the Lord demolishes, is

False confidence. Satan pays particular attention to this branch of his empire, for he knows that unbelief and damnation are inseparably connected ; and that wherever this pillar stands fast Satan is secure in his strong hold. This was the first seed of Satan that Eve conceived in her mind, and by this Satan usurped his power and authority, and where this stands fast Satan hath full possession : “ He that believeth not is condemned already, and the wrath of God abideth on him.” False confidence credits every lie that Satan applies, and gives the lie to all that God says. When God gives a man up to false confidence, it is that he may believe a lie and be damned. 2 Theſſ. ii. 11. And this is evident, look which way you will. Let Simon Magus give out to the city of Samaria that he is the great power of God, and the whole city believe it and respect the impostor ; let Barcocab tell the Jews that he is the Messiah, and he is received ; let the pope but promise absolution and heaven to a whole nation of natural men, and there are but few doubts or scruples about it ; let the soldiers which kept watch over the Saviour’s tomb tell Pilate, that when they were fast asleep they saw the disciples
of

of Christ steal away the body of our Lord; and he believes it as soon as the high priest begins to persuade him. But, though this false confidence never staggers at a lie; yet it can give no credit to what God says. It makes God a liar. 1 John v. 10. Yea, and speaks it out too. Elisha told the Shunamite she should embrace a son; and she said, "Nay, my lord, thou man of God, do not lie unto thine handmaid." The same prophet predicts a measure of fine flour for a shekel, and two measures of barley for a shekel, in Samaria; and an infidel replied, "If the Lord would make windows in heaven, might this thing be." Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness:" the Jews replied, "Thou bearest record of thyself, thy record is not true." John viii. 12, 13. God told Eve, in the day that she ate of the tree of knowledge she should surely die; the devil told her she should not, but she should be as God—she cast away all the confidence she had in God's threatening, but embraced both the lies of Satan. This is one of the high things in Satan's strong hold that exalteth itself against God; and against the knowledge of him; but Christ, by the spiritual weapons of our warfare, pulls down Satan's strong hold, and this barrier of it among the rest. Whatever God sends with a divine energy to the souls of his elect, the grace of faith, by the Spirit, is one ingredient

gredient in that divine energy or power: "Faith comes by hearing, and hearing by the word" of God. When God, by the ministry of his servants, sends his word with power, so that the sinner is judged, condemned, and the thoughts of his heart made manifest, he will fall down on his face and worship God, and report that God is in that servant of a truth. This is strong faith in terrible tidings; here are terrible sensations and terrible things in righteousness, and a strong confidence that this power is of God, and he reports it of a truth. What a man feels that he believes; faith and power always go together; faith stands not in the wisdom of men, but in the power of God. When Peter charged the blood of Christ upon his audience, all that felt the dint of the sword believed the charge, and cried for quarter. Faith, when wrought in the soul, is a general receiver of all that God sends; nor shall the power of unbelief, however strong in a chosen vessel, make either the faith of God or the word of God without effect.

Every notion that a careless sinner entertains of God is false, and unworthy of him. He talks of his mercy and goodness, pity and compassion; but he cannot endure to hear of his sovereignty, holiness, justice, truth, immutability, or terrible majesty. None of the subjects of Satan's kingdom hold these things in their creed, unless it be here and there one who hath been lifted up with

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pride.

pride till he is fallen into the condemnation of the devil, and then he is obliged to do as the devil does, "believe and tremble." But this is a desperate faith which attends the entrance of the devil when he returns to take possession of the house from whence he came out, which is the enemy's last stage, and the sinner's worst end. It was this faith that influenced the heart of Judas when Satan entered into him, and which Satan labours to strengthen and confirm, and often eases himself of some part of his burden by spending the shafts of his rage on the trophy of his victory.

But the convictions of God's elect are attended with the incessant groanings of a spirit of supplication, and an insatiable thirst for the mercy of God; a continual fear of his convictions leaving him; or of their going off the wrong way; a fear of being left to himself, and of being given up to the hardness of his own heart; so tired is he of his own way, and so sick of himself. And that soul that would carry his burden to the grave, if he might obtain hope in his death, rather than be given up to carnal ease and a worldly spirit, is the man that hears the rod (Micah vi. 9); and the man that accepts the punishment of his iniquity, Lev. xxvi. 41—43: he is the hungry soul to whom every bitter thing is sweet; and to such the promise is made, "They shall come that were ready to perish."

Christ Jesus, who is the omnipresent God,
when

when he comes to set up his kingdom in the heart of a poor sinner, does not discover or manifest himself all at once. It is as the spouse explains. It is first the voice of my Beloved. The life-giving word of reproof and rebuke, piercing, searching, and trying our hearts, comes first; this sinks us, and salvation for such appears impossible; but "Behold he comes; leaping upon the mountains and skipping upon the hills." Mount Sinai stands sadly in our way. Election (called a mountain of brass, Zech. vi. 1) Satan's power, and the huge catalogue of our sins, are all in our way as so many mountains. But "every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed." Isa. xl. 4. The next view the spouse had of him was somewhat nearer than the last. "He standeth behind our wall." Song. ii. 9. The ceremonial law was a wall that hid Christ; the substance was obscured by the shadow: but when he discovered himself to the spouse the shadows fled, and when he came in the flesh he broke down the middle wall of partition, and made Jew and Gentile one; and gives us both access by one Spirit unto the Father, and even communion with himself. Moreover, our own supposed merit stands sadly in our way. "The rich man's wealth is his strong city, and as a high wall in his own conceit." But Christ always sends the

rich empty away, and never relieves us till we become poor in spirit : the kingdom of God is promised to such. When the above wall is down he comes a little closer—"He looketh forth at the windows." Song. ii. 9. These windows are, first, the doctrines of the gospel, in which Christ appears as the subject-matter of them. In this glass the natural man sees his face, and his heart too; and in the same glass the Lord is to be seen. "We behold, as in a glass, the glory of the Lord; and are changed into the same image from glory to glory, as by the Spirit of the Lord." 2 Cor. iii. 18. Zion's windows are the brilliant and illustrious perfections of God shining in Christ Jesus, and reflected on the word of his grace. "I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones : and all thy children shall be taught of the Lord." Isa. liv. 12. Hence it appears that these windows and gates are a display of the glory of God when a poor sinner enters into the presence, grace, favour, and joy of the Lord, and is favoured with an unctuous experience of his glorious grace. When these windows from on high are opened by the ministry of the word (Isa. xxiv. 18), how do poor sensible sinners fly to them when the report of it is spread abroad. "Who are these that fly as a cloud, and as doves to their windows?" Isa. lx. 8. Furthermore, the mind and understanding of a man are the windows of the soul,
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even as the eyes are of the body; and every time he shines into the soul, like the sun, he illuminates us and warms our hearts. These are the soul-ravishing discoveries that he makes of himself when he looketh in at the windows: thus we see through a glass darkly, but in time to come we shall see him face to face. The last view the spouse had of him was flourishing through the lattice. Song ii. 9. A lattice is a wooden or iron window, cross-barred; some parts of it are entirely open, but where the bars go it is entirely dark and obscure. There is a glorious ray of light at times that shines upon every grace of the Spirit in the heart; but there is an inbred corruption, like the wooden bars of a lattice, which sadly intervenes and obscures the light: the light shines in darkness (in this sense), but the darkness comprehends it not. Sometimes we are wonderfully indulged with the light of his countenance, which fills us with joy and gladness; but these are sure to be followed with desertions. "He hideth his face, and then who can behold him?" He keeps back the face of his throne, and spreads his cloud upon it: when he shines, grace flows out; when he is hid, corruptions struggle hard. Through this lattice-work he shews himself; for when the bridegroom visits us what a heavenly banquet doth the soul enjoy! But when the bridegroom is taken away, then we fast in those days; for the children of the bride-chamber cannot fast while

the bridegroom is with them. The Lord's absence and the stirrings of our corruptions sharpen our appetite, and the Lord's visits and revivals of his work afford us infinite fulness and satisfaction. Thus by degrees does the Lord discover himself, and by slow advances approach the hearts of the darlings of his soul, when he comes to cast out the strong man armed, and to assume the throne of our affections. Hence it appears, also, that convictions by the law, and divine life by the Spirit, together with fore temptations, are sent to debase and humble us, to soften and meeken us, to mortify and empty us; that the kingdom of God may be much longed for, sought after, and sensibly needed; for "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

The kingdom of God stands in power, in righteousness, peace, and joy in the Holy Ghost. This power dethrones Satan, mars the reign of sin, and delivers us from the fear of death; righteousness justifies us from all sins, all things, and all charges; peace is the blessed effect of pardon, and a sure pledge of favour and friendship with God; joy springs from a sense of divine love and a hope of future glory: and it is under the influence of the Holy Spirit that these things are seen, known, felt, and enjoyed; and all these things bear an everlasting date. In the King of Zion the believer finds everlasting strength: Jesus brought

brought in for us everlasting righteousness, he bestows upon us everlasting peace, and promises that we shall return to Zion with everlasting joy, and that grace shall reign to everlasting life: and grace is nothing less than everlasting love.

The scorner's chair is the highest seat in Satan's kingdom; the Saviour's feet the highest seat in Christ's kingdom: the proudest professor is the greatest man in Satan's empire, and the most like his sovereign; and he that humbles himself like a little child, the same is greatest in the kingdom of God.

THE END.

A FEW THOUGHTS ON THE

ORIGIN AND BASIS

OF

GENUINE FAITH.

FAITH is a persuasion in the mind of the truth of God, whether it respects his word or works: "God shall persuade Japheth, and he shall dwell in the tents of Shem." It is a fruit of God's Spirit.

The faith of God's elect stands in the manifestations of God's holiness, truth, and justice, attended with divine light and the power of God's anger; such an one "is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Cor. xiv. 24. This is the man that God debases and humbles, who is wounded, made sore, and inwardly smarts for sin, and who trembles at God's word; to such God looks, and with such will he dwell.

2. Such

2. Such a soul knows and feels himself in the hand of God, and that he is at God's disposal, and at the disposal of no other; and what God intends to do with him, whether to save him or destroy him, whether to make a public example of him or shew mercy on him, he knows not; but, as there is a powerful and perpetual cry in his heart for mercy, and now and then a word of encouragement applied to him, there is a peradventure and some expectation; and the sinner is as sensible of the power that holds him, and that bears him up, as he is of the terrible majesty that makes him tremble. His faith, from first to last, "stands not in the wisdom of men, but in the power of God." 1. Cor. ii. 5.

3. When the Spirit of God produces hope; and energy in prayer increases, and many scriptures descriptive of our case are presented to view; and some short intervals of godly sorrow are felt, the darts of Satan lose their force, and the reflections of divine anger often subside, till future deliverance through Christ appears no less at times than certain. "Fear not," says God, "I will help thee; yea, I will uphold thee with the right hand of my righteousness." On this powerful arm faith rests. "Who hath believed our report, and to whom is the arm of the Lord revealed?" God's arm and faith in the report go together.

4. When pardon takes place faith receives the atonement of Christ and stands in it. "By the blood

blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." And nothing is more sure than this jail delivery: "He that believes shall receive the forgiveness of sins." God purifies the heart by faith; and such hold the mystery of faith, which faith stands in a pure conscience. 1 Tim. iii. 9.

5. Faith stands in the blessing of God: "As many as are of faith are blessed with faithful Abraham." And God's blessing on Mount Zion is life for evermore: and "he that believeth is passed from death unto life;" yea, "he that believeth hath everlasting life."

6. Faith stands in the righteousness of Christ imputed: "To us it shall be imputed if we believe on him that raised Christ from the dead." Yea, this righteousness is to all and upon all that believe: and the sinner is assured of this. "Surely, shall one say, in the Lord have I righteousness and strength." Isa. xlv. 24.

7. The faith of God's elect stands in the witness of the Holy Ghost witnessing our adoption: "Ye are all the children of God by faith in Christ Jesus," and "he that believeth on the Son of God hath the witness in himself." 1 John v. 10.

8. The faith of a saint stands and triumphs in the everlasting love of God, for faith works by love; and to this agrees the beloved disciple: "And we have known and believed the love that God hath to us, God is love; and he that dwelleth

eth in love dwelleth in God, and God in him." 1 John iv. 16.

9. Faith stands in the joy of the Spirit of God, and in the peace that Christ made by the blood of his cross. God fills us with joy and peace in believing.

10. Faith stands in Christ Jesus revealed in, and manifested to the soul. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." John xiv. 21. The above commandments are his word, as he explains it: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. Thus faith stands in the love of God made known, and in Jesus Christ manifested to the soul. "That Christ may dwell in your hearts by faith." Eph. iii. 17.

11. Faith stands fast in the filial fear of God; which fear is peculiar to God's children, and which hath the goodness of God for its object: and it emboldens the believer to fly to God, and to expect his protection in every time of trouble. "In the fear of the Lord is strong confidence, and his children shall have a place of refuge." Prov. xiv. 16. These are the footsteps of genuine faith, and the footsteps of the flock; for "we walk by faith and not by sight." And by the power of God

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is the believer kept through faith unto salvation. And these divine bases on which faith stands are more firm than the everlasting hills.

But what is that poor phantom which passes so current for faith in our days? Just nothing, and worse than nothing; for it is a powerful delusion of the devil, which a just God gives the enemies of his truth up to. "God shall send them strong delusions, that they may believe a lie and be damned." 2 Thess. ii. 11.

This faith in a lie is nothing less than rash presumption; it presumes upon God, and lays a claim upon him, without one scriptural warrant to venture on. And, in the general, the father of lies begets this faith in the minds of poor sinners under the alarming ministry of graceless men, who are ministers of the letter, or of the bare word of God, without having either the Spirit or his grace in them. The sentence of death and of condemnation, which are in the preacher, is communicated to such a hearer. "The letter killeth."

The sinner being by nature a child of wrath, and naturally in bondage to the fear of death, and the curse of God being habitually in the tabernacle of the wicked, these are all stirred up, and natural conscience is terrified, while the devil spreads dismal glooms and horrors on the mind, with which he bewilders and distracts the poor wretch; these pass for convictions, and are just such as Ahab had when Elijah met him, and as

Saul

Saul had when he fell on the ground before the devil in Samuel's mantle : for with these convictions there is no spirit of life to quicken the soul ; no true light shining into the heart to discover the desperate deceitfulness of it ; no spirit of supplication to set the sinner to crying day and night unto God ; no hunger and thirst after righteousness, after the bread of life ; or after the living God. A sinner under such convictions may be known by the following remarks :

1. He feeds upon the vanities of this world in the midst of all his infernal terrors, and hates the light and truth under all his horrors. " They have not cried unto me with their heart, when they howled upon their beds : they assemble themselves for corn and wine, and they rebel against me. Though I have bound and strengthened their arms, yet do they imagine mischief against me. They return, but not to the Most High : they are like a deceitful bow." Hosea vii. 14, 15.

2. It may easily be seen that, as there is no spirit of supplication or crying to God, neither is there any thirst after him ; they return, but not to the Most High ; as Saul did ; he returned, but it was to one of the witches that he had formerly expelled, not to God : and so Judas, he returned, but it was to the priests, to whom he confessed his sin ; but not to God, nor yet to the master whom he had betrayed.

3. Such souls may be known by their pride; for they are never filled with that self-loathing which a soul feels that is quickenēd by the Spirit of God; there is the leaven of legal pride working in them under all their convictions, and they set themselves up as men of wonderful experience, though they are without hope, and without that experience that worketh hope. "Where is boasting then? It is excluded. By what law? Of works?" Nay, it is never excluded by legal terrors: Rom. iii. 27.

4. Such a sinner holds fast free-will and self-righteousness under all his convictions. I once knew a preacher who often fell into these legal convictions, till he was like a wild bull in a net; but every time he came out he preached free-will, self-righteousness, and universal redemption, and was looked upon as a man wonderfully taught of God; but it was by the god of this world. I once preached for him at Sheffield in Yorkshire, and disputed with him afterwards till midnight, and began with him the next morning and continued at it till noon, and stopped his mouth, but could not strip him of his spider's web. The last time that I inquired about him I was informed that he had left off preaching for some time, and was confined and mad; which was what I had long expected. "They hold fast deceit, they refuse to return." Jer. viii. 5.

5. Nor do souls under such convictions as these
 cleave

cleave to the children of God, nor to ministers of the Spirit, but to them of the letter : as the prodigal son did under his legal terrors : " he joined himself to a citizen of that country ; " not of the heavenly country, but of this ; not to a citizen of Mount Zion, but to a citizen of " Jerusalem that now is, and is in bondage with all her children : " and he tried hard to fill his belly with husks, and would have done it if the Spirit of life had not entered into him ; but as soon as he was quickened he felt a mighty famine, then he left his husks and cried for bread. " This my son was dead ; " and while dead he cleaved to the swine. But he " is alive again : " and this life gave him his appetite, his cry, and his motion towards God ; and the food that fed his soul was Christ crucified, imputed righteousness, the everlasting love of God, and pardon and peace by faith in the blood of the Lamb ; all of which are meant by the fatted calf, the best robe, the ring, and the shoes ; and every soul that feeds not upon these is as sure to perish as he is born. Now let us see the conversion of this modern professor.

He attends the minister of the letter under whom he got his wound ; and by and by the same insensibility, presumption, false-confidence, blind zeal, and deceitful hopes, which possess the preacher, are communicated, and applied by the devil to this convicted sinner, and out he comes into liberty, as he calls it. This is his conviction,
and

and this is called a seal of such a man's ministry; like priest, like people; he hears the word, and anon with joy receives it; yet hath he no root in himself.

Now he compares himself, not with the word of God, nor with the experience of the children of God, nor with the ministers of the Spirit, but with those to whom Satan sends him, those of his own cast. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." Then they are fools. 2 Cor. x. 12.

2. He now makes his conversion known to the preacher; and others in the same delusion, give their judgment of the work, and conclude it to be a real work of grace; and the poor deluded mortal believes it and is established in it; and thus his faith stands in the wisdom of man, but not in the power of God.

3. He often finds his passions moved by oratory; for he is very fond of an orator, and he drops a few tears; this is called a watering time with him, and it passes for godly sorrow. At other times his fancy is tickled, and he laughs and rejoices: this passes for the joy of the Lord; but God gives it another name. "The joy of the hypocrite is but for a moment." Job xx. 5.

“ As the crackling of thorns under a pot, so is the laughter of fools.” Eccl. vii. 6.

4. He goes and tries himself and his state under other ministers of the same cast (for there are but very few others in our days), and he hears different definitions of faith, and rather excels in confidence the descriptions that are given: this wonderfully establishes him. “ In the multitude of counsellors there is safety.” Thus one builds up a wall, and the other daubs it with untempered mortar; and there it will stand till the storms of divine vengeance rend it, and then it will be no more, neither them that daubed it. Ezek. xiii.

5. In order to make this deception complete, the devil ceases to stir up the concupiscence of the sinner’s heart, and doth not roll him in uncleanness as heretofore; that he may see that there are some fruits without, as well as joys within; this feeds his pride not a little. Thus the unclean spirit goes out of the man, and the house is empty, swept and garnished.

6. Now and then poor conscience will struggle and move her pulse, as if something else was wanting, and some doubts will rise up. He makes this known to such as the devil sends him to, and they tell him it is the motions of the old man, and Satan’s devices, and cry, Peace, Peace; this settles him for the present, and thus he receives the

the witness of men, but not the witness of God, which is greater. 1 John v. 9.

7. Sometimes such an hypocrite is brought by curiosity to hear a minister of the Lord; and, perceiving something new, he is wonderfully ravished with the novelty, and new joys seem to spring up: he takes some of the new cloth to patch his old garment with, but parts with nothing of the old: the more he hears the more his head is furnished, and he is ready to pluck out his own eyes to give to the preacher; but by and by he hears him describe a genuine work of grace, and conscience seconds the motion, and his heart-strings begin to give way, and then off he goes to one who cries, Peace, Peace: and after this he becomes a most desperate enemy both to the preacher and his doctrine, for such cannot endure sound doctrine. Thus the Jews rejoiced in John's light for a season, and then changed their minds, and said he had a devil.

8. This sort of professors are to be known by a multitude of words; for they are more swift to speak than they are to hear. This brings many eyes upon them, and they are looked up to as saints of no common magnitude: this leads their minds much to think and study to get something to say; and the more he talks the better figure he cuts in talking; and now he is wonderfully elated with his gifts; reproving, exhorting, and praying in company, becomes his element, and this in-

creases both his pride and his presumption. He has got the gift of prophecy, and in his own conceit understands all mysteries, and all knowledge, and a faith strong enough to remove mountains, and yet is nothing but sounding brass or a tinkling cymbal. 1 Cor. xiii. 1, 2.

9. He sometimes meets with an honest soul who sees through him, and speaks to him, and who tells him his doubts of him, and shews him his state : this mortifies his pride and injures his consequence ; he storms sadly at this. " A wise man feareth and departeth from evil, but the fool rageth and is confident." Prov. xiv. 16.

10. If the lip of truth hath damped his joys, he calls together a company of them of the like occupation, and asks them : one tells him he has been much edified by him, another has been reclaimed, the bowels of another have been refreshed, and another established ; and thus he is compassed about with a whole cloud of witnesses, and he believes them all, and no wonder : " For the simple (or fool) believeth every word ; but the prudent man looketh well to his going." Prov. xiv. 15.

This is the modern faith of the day, and it passes as current among us as Birmingham halfpence do. And I believe that there are many congregations in this country that have not one grain of any other faith than this among them ; and sure I am that the devil is the author of it,
and

and the wrath of God will be the finisher of it ; for whenever the unclean spirit returns to his house with seven spirits more wicked than himself ; or whenever persecution and tribulation come on, or the fiery trial to consume this hay, straw, and stubble ; then, like Alexander the copper-smith, Demas, or Judas, down they go ; and no wonder, for they never stood upon the foundation that God hath laid in Zion.

THE END.

LETTERS.

To S. S.

DEAR SIR,

YOUR ministry having stripped me of all my false joys and false confidence, and of all my false notions, and undeceived me, and brought me down to an acquaintance with the plague of my own heart, to a sense of guilt and of the anger of God revealed in a broken law, and caused me to fly, trembling, from the wrath to come, has also been blessed to me in raising me to, and often encouraging my soul in hope; and many a word of support and encouragement, attended with light and information, has been sent by God to me, when ready to faint, from your mouth; and, I think, I may call your ministry the strength of my heart. My trouble, and these blessings communicated, have effectually taught me both to prove and highly to prize a pastor after God's own heart; having found you as such under God, and the best friend to me in all this sinful, miserable world. Numberless are the blessings

which I have received in the course of three or four years labour and travail. But under a sermon you preached the 30th of June last, from Isa. liv. 1, I almost thought my bonds would have bursted, but there was not sufficient strength to bring forth; and, although soon after I lost the sense of it, yet it was such an effectual blow to Satan and my unbelief, that they have not entirely recovered it since. Last Sunday morning's discourse was strengthening, encouraging, and informing; and sent of God to me I believe it was. The two Sundays before being wet and dirty, and having some miles to drag a cumbersome carcase and a burdened heart, it made me fret; and Satan is neither backward nor awkward at helping forward such calamities; his advice was, to have no more of this. I thought if the next Sunday was so I would not come, but would go and hear ———, who is sound in the letter, and make myself as comfortable as I could. But in the course of the week I found some nearness to God, and a heart to pray; and prayed him to send fair weather for my journey, a blessing at his house, and to let it be a sign betwixt himself and me. The morning was fine, which encouraged me; and you preached from 2 Cor. i. 24. I will not trouble you with the particulars; but God furnished you with that subject for me, I believe, among the rest. It was the strengthening and encouraging voice of a good God to my troubled, fearing, and desponding

ing heart, by the mouth of his servant, I do believe, and a word in due season it was. But before I got home I lost it all in company with the devil, and sunk in despondency up to my neck; and, although some secret power and good hand has hitherto held my head above, yet I fear that I shall, after all, be left to sink. I am pressed in spirit, and sensibly pursued by the avenger of blood. O that I may get into the city of refuge before overtaken! I know that Jesus Christ is near to fly unto, being near to all that call upon him. O that I was but safe there, that my soul may live! But fearing I shall fail and come short, fearing I shall die an incurable with the plague of leprosy, I am full of tossings to and fro. But excuse my intrusion, sir; to make one request is the cause of these scribbled odds and ends appearing to you.

You know, sir, the world is stuffed with forgers of lies, soul-starvers, and physicians of no value; and how applicable the words of the Lord Jesus are to our state, that faithful labourers are few; that there are many in obscurity that cannot get to hear you, and, according to your late prophecies, we may say, "Wo unto us, for the day goeth away, &c." That you have often lately sounded an alarm about your own departure, and it seems there is to be no succeeding Elishas; may I therefore, dear sir, solicit to see the two sermons on True and False Faith in print,

if it meet your approbation, and you have time ; that you may preach once more to us in the country, as well as to your charge in town ; and when it pleases God to take you, you may, being dead, yet speak, and have a voice in the world till it is burnt up. Much gospel and many preachers of it, to be sure, there are, and it is in and all round our parish ; but it is not that which is the power of God to salvation. Husks and dry breasts can afford no entertainment to the hungry and thirsty : this you well know, sir, and I have experienced the disappointment.

Thus, reverend sir, have I made known the desire of my heart concerning publishing your sermon, in simplicity ; but withal leaving it to your superior judgment and perfect knowledge of all these things. I believe I have a place in your heart, and that you are a real friend, which has emboldened me to presume to make this request. In complying with which, if you can, take pity on us that are stationed at a distance, and help us who desire at least an interest in your prayers. And that God may bless you in body and soul, and continue you with us, must, while there is life in my soul, be the prayer of

Q. IN THE CORNER.

Feb. 8, 1800.

To Q. in the Corner.

SIR,

YOUR unexpected tidings have afforded me some encouragement in the good work in which I have been long engaged. You have not been suffered to deal with me as too many have done who have been long suckled, dandled, swaddled, and adorned with all the external ornaments and embellishments that appertain to a form of godliness destitute of the power. I have long thought that the unclean spirit going out of a man, and the devil leaving that man under a minister of the letter, in order for him to sweep and garnish his house with feigned faith, false hopes, dissembled love, natural joys, head notions, blind zeal, speculative knowledge, false light, gifts of speech in prayer, in exhorting, or in preaching, is the very quintessence of infernal deception, or the masterpiece of devils; it is forestalling the Saviour's market, counterfeiting, and at the same time counteracting, the work of the Holy Ghost. No small number of this sort (which I call the worst of all materials) have come under me; and wonderfully enamoured and ravished they have been with the novelty of the doctrine; but,

alas ! the new wine was put into the old bottle, the new cloth was put upon the old garment, and the precious seed was received into stony ground. The wine in such a vessel cannot keep ; nor can such a robe of divers colours, a linsy-woolsey garment, be fit for the Lamb's wife ; no more can the precious seed take root in such a soil. And this I have often seen ; for when once the glee of novelty begins to wither, and poor honest conscience disturbs them with the return of his fits, then the old composing draughts become needful ; and, as sure as ever one appears in public that walks in the light of his own fire and in the sparks that he hath kindled, off he goes to his own vomit again ; and I believe that such return no more, nor do they take hold of the path of life.

But you inform me that the Lord hath stripped you. I know that he will take away the filthy garments of all those that he clothes with change of raiment ; and I believe that stripping the sinner is the hardest work, and in the general a work of time ; for, as sure as the Lord finds a time to rend, so sure the sinner finds a time to sew. Eccl. iii. 7. " The Lord breaks down, and he builds up." Eccl. iii. 3. But when this working arm is destroyed the work is as good as done ; for " he giveth power to the faint, and to them that have no might he increaseth strength ;" and it is the ungodly, not the self-righteous, that he will justify.

If

If thine account of stripping and undecieving be genuine, I have no doubt of the glory being revealed, for that must follow. Besides, the door of hope hath been displayed already, and thou wast almost within it; and where the spirit of supplication knocks the door must open. We are not to labour in vain, nor to bring forth for trouble. If divine life causes the labour, divine love will effect the delivery. God will not cause to labour, and not cause to bring forth; nor will he bring to the birth, and then shut the womb. The Spirit shall open the promise and bring forth the blessing, and he will open thine heart to receive it in the love of it. It is love that completes the new birth, and even this attends the Spirit of life when the soul is quickened. What is God's rod, but the effect of his love? And what is the desire of a man, but his kindness? And what is smoking flax, but the fire of love in the ashes? And who love the Lord? only them that hate evil, and loathe themselves in their own sight on the account of it. When the Spirit enters into the heart all these attend him, whether we know it and feel it or not: take it all in one verse, "As soon as Zion travailed she brought forth her children." I could not comply with your request fully for want of time; besides, my times of exercise come on so fast that I am obliged to drive old things out to make room for new: but I have put down the heads, which I think is sufficient; for, as you

have been for some time instructed and brought forth to act the part of a hypocrite in Zion, you know more of false faith experimentally than I do, and are better qualified to enlarge upon it; and as for real faith, you will be brought to try the evidences of that as the Spirit leads you on; for the footsteps of the flock, which go up from the washing, or which follow the Lord in the regeneration, go from the experience of one truth to another, till they grow up into the covenant Head, who is truth itself, and the fountain of truth: this is the centre where we are all to meet in the unity of the faith. Wishing your presence in this solemn assembly, I subscribe myself,

Yours to serve,

LOVE IN A MIST.

THE

THE
EXPECTATION OF THE CREATURE,
AND ITS
CERTAIN DELIVERANCE.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 19—21.

THE apostle, in the beginning of this chapter, asserts that there is no condemnation to them who are interested in the salvation of Christ, who are led, not by the carnal lust of the flesh, but by the love, comfort, and life-giving power, of the holy Spirit of God: verse 1.

The reason assigned for this is, because the law of faith, which is written on the mind by the Spirit, and the law of love put into the heart, make us free from the destroying power of the law of

fin, which is in our members; and from the damning power of the law of death, which was engraven on tables of stone : verse 2.

For, as the law could neither remove guilt, destroy fin, justify the sinner, nor give life, God sent his own Son in our nature, that, by his sacrifice for fin, our sins, being imputed to him, might be condemned in his flesh, when he bore our sins in his own body on the tree, and by his blood put away our sins : verse 3.

From the first verse down to my text he is describing a child of God in distinction from them who are in the flesh, and who are carnally minded, in enmity, living after the flesh, and destitute of the Spirit of Christ : but the great question is, Who this creature is which is in such earnest expectation of the manifestation of the sons of God ? Some have conceived that the brute creation is at least included, if not chiefly intended; and they tell us that this passage " is a large field for a philosophic mind." So Mr. Toplady conceived; and bishop Jewell, I have been informed, hath sometimes pleased himself with the thoughts of seeing an old favourite mare of his in some large field, in the millenium, when this wonderful manifestation shall be made; and which they found upon these words—" for we know that the whole creation groaneth and travaileth in pain together until now." But this cannot be the sense of the apostle, because God's voice in

the gospel is to the sons of men, not beasts; nor are irrational creatures capable of hope, consequently utterly incapable of an earnest expectation of this manifestation of the sons of God; for a creature can never expect what it knows nothing about.

Nor can fallen angels be either intended or included; for there is no mediator in their nature, nor offer of mercy made to them, and of course there is for them no place of repentance: and, as no promise of life and salvation is held forth to them, there can be no ground of hope for it, and therefore no expectation of this manifestation of the sons of God is, or can be, found in them.

Nor are all the human race intended by this creature, for there are thousands of them upon earth who are without God, without the scriptures, without Christ, and having no hope in the world. And how shall they believe in him of whom they have not heard? and how shall they hope in him whom they have not known? There can be no real hope or expectation of such a manifestation, where the Almighty hath made no revelation of it.

No, nor are all men that hear the gospel intended; for the gospel is to some "a favour of death unto death," and is preached for a witness against them. And, if such have a hope, it is only "the hope of the hypocrite," which God says shall perish. Job viii. 13. So that, if such fin-

ners are in expectation of this manifestation of the sons of God, it is all in vain, for such will have no part in it, for "the expectation of the wicked shall perish," Prov. x. 28. Nor do the wicked expect it, for "the expectation of the wicked is wrath." Prov. xi. 23. Whereas the expectation (of this creature) shall not be cut off, for it shall be delivered from the bondage of corruption.

Nor can it be said of all who are in a profession, no, nor of very few of them, that they are in earnest expectation of this manifestation of the sons of God; too, too many "put far away the evil day;" such expect not a deliverance, but an evil day, instead of a deliverance from the bondage of corruption. The foolish virgins who slept, and the hypocrites in Zion who were afraid and seized with fearfulness, were in no earnest expectation of this glorious manifestation.

Some are inclined to think that the Gentiles excluding the Jews is this creature who is in this earnest expectation; but that cannot be, because the great apostle includes himself in the context, who was a Jew. "But we have received the Spirit of adoption, whereby we cry, Abba, Father; the Spirit itself beareth witness with our spirit, that we are the children of God; and, if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may also be glorified together. For

I reckon

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestations of the sons of God." Verses 15—19. Hence it is plain that Paul does not mean the Gentiles only by this creature, because himself was a Jew; nor doth he mean the Jews only, because he is writing to the Gentiles.

Once more. Whoever or whatever this creature may be, sure I am that three things must be found in it. First, it must have a promise of deliverance from the bondage of corruption, as a ground for its hope, and a warrant for his expectation; for hope stands on a promise, "Remember thy word unto thy servant, upon which thou hast caused me to hope;" but none but believers are heirs of promise.

2. This creature must have a good hope through grace, for the hope of unjust men perisheth; whereas this "creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" hence Christ must be in this creature the hope of glory, because this creature hath hope in his death, and "shall be delivered," saith my text, therefore he shall not be disappointed of his hope.

Moreover, the expectation of this creature is a grace of the Spirit, which is never found in a wicked man, but the contrary, for "the expecta-

tation of the wicked is wrath." Prov. x. 28, xi. 7. But the expectation of this creature is of God, and he is one that fears God—"Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long; for surely there is an end [a reward], and thine expectation shall not be cut off." Prov. xxiii. 17, 18. Hence it is plain that the reward of this creature is glory, and his expectation shall not be cut off; for he "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

But still the great question is, who this creature is? and I conclude that it is every real believer in Christ Jesus; for "if any man be in Christ he is a new creature." 2 Cor. v. 17. Whatever hopes or expectations may be found in others, or whatever birth-privileges they may trust in, or whatever legal works may be performed by them, it will all at last come to nothing—"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. v. 6. Every new creature in Christ Jesus is in expectation of this manifestation of the sons of God, and shall undoubtedly be delivered from the bondage of corruption.

Again, this creature is the whole body of God's elect, Jews and Gentiles; it is collectively the Lord's whole mystical body, called a man. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

for

for to make in himself of twain one new man, so making peace." Eph. ii. 15. This new man is the general assembly and church of the first-born, consisting of all the elect of God, which are one fold under one shepherd; or, in Christ Jesus, one new man: as it is written, "And he gave some apostles, &c. for the edifying of the body of Christ; till we all came in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of the stature of Christ." Eph. iv. 12, 13, 14. Here the whole church is called the body of Christ, many new creatures or members, but only one new man or body, a perfect man in Christ, or Christ's mystical body. Now ye are the body of Christ collectively, and members in particular.

"The earnest expectation of this creature waiteth, &c." That which exciteth and encourageth this earnest expectation, is the truth and faithfulness of God which hath promised this deliverance, and he will perform it; the death of Christ, also, which hath secured it, and made it sure to all the seed; the Spirit of God is an earnest of it, he has revealed it to us, raised us to hope for it, and to expect it. And the body of sin and death which burdens us, the world which hates us, the devil who buffets us, the infirmities that compass us about, bodily afflictions which weigh us down, short-lived joys and long desolations,

things, make us long to be unclothed, to depart and be with Christ, which is far better. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven." 2 Cor. v. 1, 2. These groaners are parts of this creature in my text, which earnestly expect the manifestation of the sons of God.

But what is this manifestation of sonship? Are not believers the sons of God [manifestly so] by faith in Christ Jesus? Yes, for he that believes hath the witness in himself, and that witness is true, and is no lie; and he doth, as the spirit of adoption, cry, Abba, Father, in all believers; and where this witness and this cry is, sonship is manifested there already, and he is enabled to claim it, though the poor weakling in faith and babe in grace may not; but this is not the manifestation meant in my text, for this manifestation of sonship is more or less in all believers now.

The manifestation of this sonship is something future, something in hope and expectation, which is always something to come; "for what a man seeth [himself in possession of] why doth he yet hope for?" and what a man hath already got, why doth he yet expect? "Now are we the sons of God," this is already manifested; "but it doth not yet appear what we shall be," this is yet
to

to come; "but we know that when he appear-
eth we shall be like him, for we shall see him as
he is;" this is the manifestation that this creature
so earnestly expects.

When Christ was in the world he was viewed
and embraced as the only begotten Son of God
by his own elect; but the world viewed him as a
deceiver, a madman, and as Beelzebub: but all
this dishonour must be wiped away, to the con-
fusion of his foes and the glory of his own ma-
jesty; and, when this is done, our adoption will
appear before our enemies as his divine sonship
shall appear before his, and this shall be done
when we are all made perfect in one God, Fa-
ther, Son, and Spirit; and then the world shall
see, and believe too, as devils believe and trem-
ble: yea, the Arian, Sabellian, Socinian, Atheist,
Deist, Jew, and Infidel; for so it is written, "That
they all may be one; as thou, Father, art in me,
and I in thee, that they also may be one in us;
that the world may believe that thou hast sent
me." John xvii. 21. When this end arrives there
will be no more controversy about the mystery of
godliness; Christ will appear the just God and
the Saviour in all his glorious majesty, and the
saints in all their glory; devils in all their villany,
and Christ's enemies in all their confusion, shame,
and everlasting contempt. Christ told the Jews,
"When ye have lifted up the son of man, then
ye shall know I am;" but he gave them not an
honest

honest heart to confess it, but left them to sin with open eyes, that they might drown themselves in the great transgression.

Furthermore, As Christ was, so are we in this world. We are deemed fools, impostors, madmen, false prophets, deceivers; the filth and off-scouring of the earth, and are treated accordingly; but our sonship shall be as fully manifested to the wicked, in the day of judgment, as it is to us now. "All that see them shall acknowledge them that they are the seed which the Lord hath blessed;" for there shall be a conspicuous manifestation both of the sons of God and of the children of the devil; for the one shall appear in the image of Christ, and God shall despise the image of the other; goats and sheep shall be separated, the goats shall acknowledge the sheep, and the sheep shall see the goats.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20. Whatever this vanity is that this creature is made subject to, it is something disagreeable to it, for it is made subject to it not willingly. Sin and the pleasures of it are vanity, which man is not unwilling to the pursuit of, nor can any thing but a divine power displayed incline his will to choose the better part. But it may be objected, that a new creature in Christ is delivered from all this. To which I answer, there is in him the
flesh

flesh that loves the law of sin, and a lusting at times after evil things; yea, and at times a willingness to them, though the fear of God awes him, and the Spirit assists him in mortification and self-denial; yet, if the deeds of the body are mortified through the Spirit, it is plain that mortification is a crossing and disappointing the will of the flesh, and self-denial is nothing else but a refusing to gratify self. Neither of these things appear to me to be the vanity to which this creature is unwillingly subject.

Again, Vanity is written upon man himself, and upon every thing beneath the sun, for "all is vanity," all is light, transient, dissatisfactory, unsubstantial, disappointing, and grievous; it is vanity and vexation of soul; but to this vanity the creature is not by nature unwillingly subject, no not the creature in my text. The enjoyment of a wife and family, riches, honour, pleasure, apparel, and many other things of this life, he can find, at times, that member of the old man, called inordinate affections, going out after these, which cost him many a stripe, and many a groan.

In short, the vanity to which the creature is unwillingly subject, is death. "The wise man's eyes are in his head, but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth

eth even to me; and why was I then more wise ? Then I said in my heart, that this also is vanity. And how dieth the wise man ? as the fool." Eccl. ii. 14, 15. To this vanity the creature is subjected, but not willingly.

And when was this creature made subject to this vanity ? Answer, it was done in paradise, where Jehovah said, " Dust thou art, and unto dust thou shalt return." There is in nature an unwillingness to this, for death, abstractedly considered, hath nothing pleasing in it; for, though the heaven-born soul may long for it in order to obtain the full enjoyment of Christ, the soul being armed against the second death, yet the flesh is weak, the body hath no armour, the weakest part must go to the wall. Besides, grievous pains, languid spirits, increasing infirmities, dying agonies, weeping friends, and leaving poor fatherless children behind in a miserable sinful world, are things in themselves not pleasing to nature. He is subjected to this vanity unwillingly, and no wonder, when the human nature of Christ, at the approach of death, " began to be exceeding sorrowful, even unto death, and fore amazed."

But God hath subjected the creature to this vanity in hope; for, at the same time that he said, " To dust thou shalt return," he raised them to hope by a promise, " The seed of the woman shall bruise the serpent's head;" and, as Paul says, " Christ destroyed him that had the power
of

of death, that is the devil, and delivered them who through the fear of death were all their lifetime subject to bondage." Here is death, and bondage through the fear of it, to which the creature is unwillingly subject.

But the creature is subjected in hope of a resurrection through Christ; for God begot the apostles again to a lively hope by it; and the ultimate end of Paul's hope was to attain to the resurrection of the dead. For, though he wanted to depart and be with Christ, and to be unclothed, or stripped of the mortal body, yet he had something in view beyond that: "Not for that we would be unclothed, but clothed upon with our house which is from above, that mortality may be swallowed up of life, when this mortal body shall have put on immortality. The last enemy that shall be destroyed is death;" and then, "O grave, where is thy victory? I will ransom them from the power of the grave, I will redeem them from death."

To the full and eternal enjoyment of this glory, God hath subjected this creature in hope. Christ's flesh rested in hope, because it was not to see corruption; and ours shall rest in hope also.

"Because the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." By the entrance of sin into the world all flesh hath corrupted its way; and, although by grace through faith in

Christ we have "escaped the corruption that is in the world through lust," yet the new born soul is sadly annoyed by the corruption of depraved nature; and, as for the body, it is nothing else but corruption, and is subjected, bound over, and doomed to death, putrefaction, and corruption; and shall decay, rot, and turn to dust. It is sown in corruption, and shall corrupt; it is sown in dishonour, reaping the rewards of its sin; it is sown in weakness, unable to resist the king of terrors, or its doom to dust; it is sown a natural body, and has nothing spiritual in it when it is sown. But this bondage of corruption shall be broken off; for he "shall change our vile bodies, and fashion them like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21. Then shall the body be raised in incorruption, in glory, in power, and a spiritual body, like that of the second Adam, for we shall be like him, and see him as he is; for he that is perfect (in this sense) shall be as his master; that is, he shall awake in his likeness and be satisfied therewith. "Thou which hast shewed me great and fore troubles shalt quicken me again, and bring me up again from the depths of the earth; thou shalt increase my greatness, and comfort me on every side." Psalm lxxi. 20. When this work is performed, then shall the adoption of sons be manifested, even to the body as well as to the soul; and it shall

shall be manifested to the wicked also, for they shall see it; for of all that is given to Christ he will lose nothing, but will raise it up at the last day, and present them all to the Father, with a "Behold me and the children which thou hast given me." These are the many sons that shall be brought to glory. Moreover, the manifestation of the sons of God in this life is in faith, in hope, and in evidence and witness; and even that not fully, for we know but in part, it doth not yet appear what we shall be, we only look through a glass darkly, and not face to face. Again, though it is manifested to the believer himself, yet not to others, and especially to the wicked. But we are to return from the grave, and to see clearly the difference between the righteous and the wicked, and between him that serveth God and he that serveth him not: and this shall be done when the earth shall be burnt up, when the day shall come that burneth as an oven, the day in which God makes up his jewels. Mal. iii. 17, 18.

That this is what the apostle had in view is plain from what follows, and that he includes himself in this hope is more evident. "We which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our body." Here the adoption longed for and expected is the redemption of the body, which is promised to hope, and which hope expects; though we do not now see

it as yet performed, yet it shall be performed, for Christ is the Saviour of the body, and this salvation (or deliverance) shall be revealed in the last times. 1 Pet. i. 5. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25.

That which makes this text appear so ambiguous, is the apostle's digression from his subject. The apostle had been dropping some hints about the great suffering of the saints; first under a spirit of bondage, which was now removed from them. "Ye have not received the spirit of bondage again to fear, &c." Again, "If so be that we suffer with Christ, we shall be also glorified together." Once more. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Our sufferings are but for a moment, but glory is eternal; God accounts us worthy of the kingdom for which we suffer. But what is all our sorrowful sufferings when compared to the joys and pleasure of that glorious kingdom? Our afflictions are light, but they work out for us a far more exceeding and eternal weight of glory. And now the apostle for a moment digresses from his subject, which has occasioned many to wander from the sense: and it is as though he would say, Do not you think that all the sufferings of this world,

world, as the dreadful effects of sin, are fallen upon us. No, no; man is born to trouble as the sparks fly upward; destruction and misery, afflictions, trouble, bondage, and death, attend upon all more or less. All groaning and travailling doth not light upon us so as to exclude the wicked: no; nor even are they excluded who persecute us; "for we know that the whole creation [every creature] groaneth and travaileth in pain together until now." And now the apostle re-assumes his subject again, saying, "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our bodies." And by this last passage he explains and confirms what he set out upon; namely, the resurrection of the Lord Jesus Christ, and the certainty of our bodies being quickened as well as his; for his resurrection is a pledge and earnest of ours; and the same spirit that quickened Christ (for he was put to death in the flesh, but quickened by the Spirit) shall quicken us also, for it is from this the apostle argues. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." This is what the creature hath in hope and expectation, to be clothed with glory and immortality, and that death and mortality may be swallowed up of life.

And to this end Christ will still hold his regal sceptre, until he hath "put down all rule, all authority, and all power, for the last enemy that shall be destroyed is death;" at the destruction of this enemy that saying shall be brought to pass that is written, "Death is swallowed up in victory;" then the top-stone shall be brought forth with shouting, crying, Grace, Grace unto it.

FINIS.

(6)

THE BREATH OF THE LORD,

AND

THE SIEVE OF VANITY;

A SERMON,

DELIVERED AT MONKWELL-STREET MEETING
ON TUESDAY, NOV. 7, 1797.

By WILLIAM HUNTINGTON, S.S.

MINISTER OF THE GOSPEL
AT PROVIDENCE CHAPEL, LITTLE TITCHFIELD-STREET;
AND AT MONKWELL-STREET MEETING.

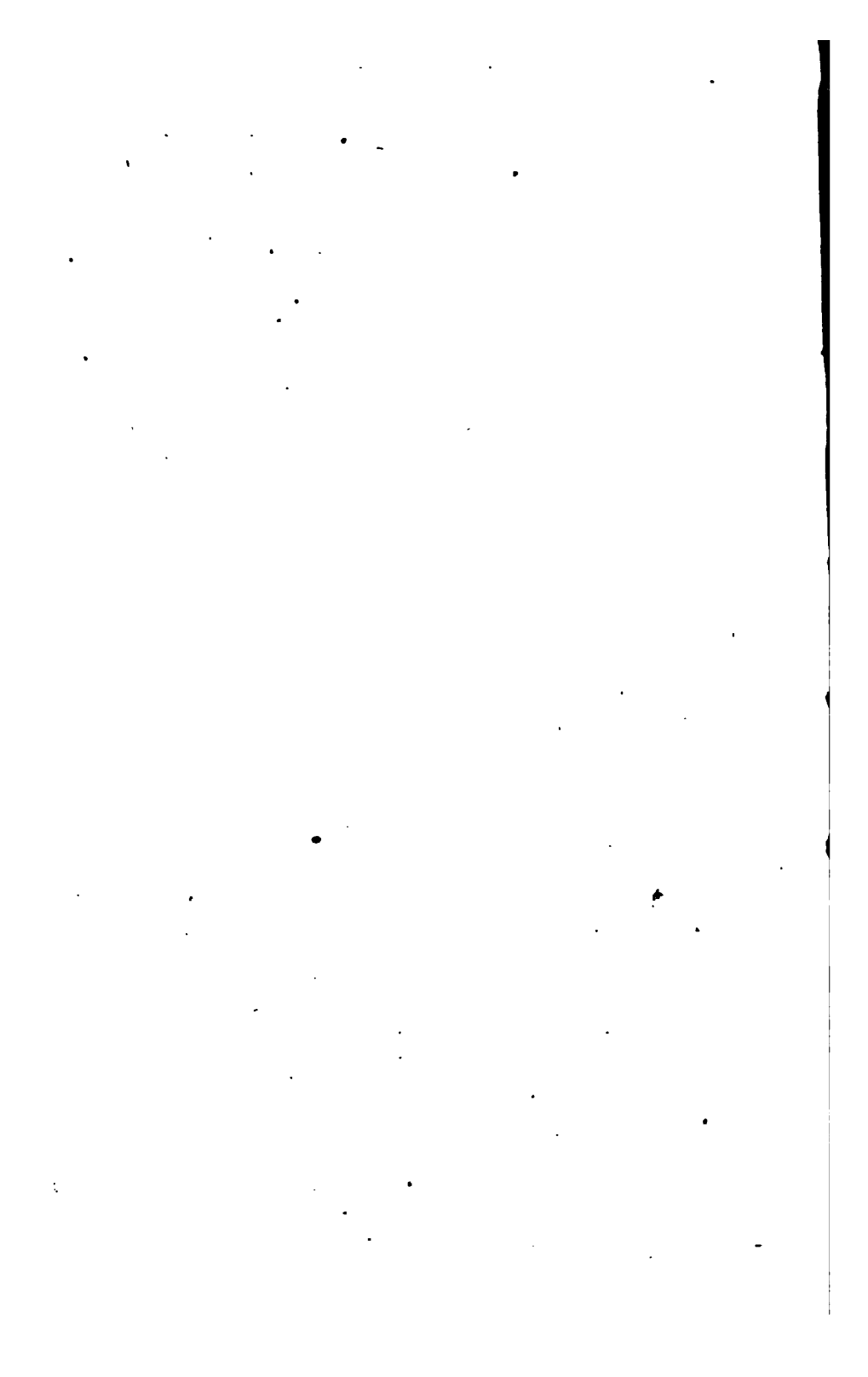
FOR LO, I WILL COMMAND, AND I WILL SIFT THE HOUSE OF
ISRAEL AMONG ALL NATIONS, LIKE AS CORN IS SIFTED IN
A SIEVE; YET SHALL NOT THE LEAST GRAIN FALL UPON
THE EARTH. .AMOS ix. 9.

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1797.



A

S E R M O N.

ISAIAH XXX. 28.

AND HIS BREATH, AS AN OVERFLOWING STREAM,
SHALL REACH TO THE MIDST OF THE NECK, TO
SIFT THE NATIONS WITH THE SIEVE OF VANITY:
AND THERE SHALL BE A BRIDLE IN THE JAWS OF
THE PEOPLE, CAUSING THEM TO ERR.

THE prophet, in the preceding verses, is predicting Jerusalem's destruction, and the abundance of God's grace and spirit upon the little hills of Zion, both among the believing Jews and Gentiles, at that time;—verse 25. He next prophesies of the superabounding light which, in gospel days, should exceed that of the former dispensation; that if the church of God was called the *moon* then, it should now be called the *sun*; and that, if there were children of the day in that state, the light should be as the light of seven days in this;—verse 26. He

then proceeds to Christ, calling him *the name of the Lord*,—in allusion to God's charge to Moses, *Offend him not, for my name is in him*; and because the name of the Lord, proclaimed before Moses, *The Lord, the Lord God, gracious and merciful, slow to anger, abundant in goodness and in truth, pardoning iniquity, transgression, and sin*, was now, in a most wonderful manner, to be verified, to be made known, and to be experienced and enjoyed by all the elect of God. But, as this name of the Lord was sadly provoked for forty years together by the unbelieving Jews in the wilderness, so it would be provoked again by those who refuse to hear his voice, and harden their hearts against him, as in the provocation, when their fathers tempted him, proved him, and saw his works forty years. And so likewise it would be with the unbelieving Gentiles, against whom, as well as against the Jews, he would come burning with anger; and those, who set themselves against him, should find and feel the burden of his indignation; for his word as a fire shall kindle in them, and at last destroy them; and my text informs you how. *And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err.*

In this work I will endeavour to give you my thoughts in the following order:

1. What I understand by the Lord's *breath*,
2. Why compared to a *stream*.

3. The

3. The *neck* which this stream reaches to.
4. The *sieve of vanity* used among the nations;
and
5. The *bridle in the jaws of sinners, which shall make them to err.*

The first account that we have of the breath of the Lord is in Gen. ii. 7. *God breathed into his nostrils the breath of life, and man became a living soul.* A living soul was infused into Adam's body, which animated it, actuated it, influenced it, and possessed it; and man was pronounced good; for God made man upright, yea, in the image of God created he him. But, alas! Adam sinned, and all that was good left him, and evil found him: life left him, and the sentence of death entered into him: *Sin entered, and death by sin; and so death passed upon all, for all have sinned.* But God promises to the house of Israel that he will breathe upon them once more. *Behold, I will cause breath to enter into you, and ye shall live. Come from the four winds, O breath, and breathe upon these slain, that they may live; for I will put my spirit into you, and ye shall live; and ye shall know that I the Lord have spoken it.* The New Testament will inform us of the going forth of this breath of the Lord among the nations. *As my Father hath sent me, even so send I you. And, when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* John xx. 22, 23. This is the

going forth of the breath of the Lord into the nations; for they were to go into all nations, and to preach the gospel to every creature; and the Spirit of the Lord was to speak in them, and these effects were to follow—some men's sins were to be remitted, and the sins of others were to be retained; those that believe are to be saved, and those that believe not are to be damned. Hence the servants of the Lord are a sweet savour of God in them that are saved, and in them that perish; for Christ by his Spirit speaks in his servants; and hence it is said that *with the rod of his mouth he smites the earth* (and heals it again), *and with the breath of his lips he slays the wicked*: and these things are done by the words which are in the mouth of every minister of the Spirit; *and thus life and death are in the power of the tongue*: for some are quickened by the Spirit, and others are left twice dead, plucked up by the roots. I come now to treat of the *stream* to which the Lord's breath is compared.

The Holy Spirit's well known emblems are those of breath, wind, fire, and water; two of which are mentioned in my text; the last of which is that of an overflowing *stream*, which carries all before it; for he fits, qualifies, and sends the preacher; directs him where to go, and where not; and furnishes him with matter and manner; and always works with and by the word. Some souls he enters into, and abides with; and *they are saved by the washing of regeneration, and by the renewing of the Holy Ghost*: while
those

those who resist him, and oppose themselves to him, and endeavour to counteract his work, and ridicule and abuse his power, influence, and operations, he leaves dried, blasted, and withered, under the rebukes and reproofs of heaven, which kindle in them, as fit fuel for everlasting burnings. *Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; and the breath of the Lord, like a stream of brimstone, doth kindle it.* Isai. xxx. 33.—Under the wrath and curse of God the gospel finds such sinners, and under the same it leaves them; when hardness of heart, desperate wickedness, or a fearful looking-for of judgment, is sure to follow, to find out, and, sooner or later, to consume these adversaries. This stream reaches to the midst of the neck, which is what I come next to describe.

The neck is that part of the human body which unites the head and the body together; and to this the scriptures often allude; for instance, Christ is called the head, as he is the head of influence, from whom all grace flows; and the covenant head, who represents the whole church; and the church is his body. *Now ye are the body of Christ, saith Paul, and members in particular:* and again, *the husband is the head of the wife, even as Christ is the head of the church.* But then what can the neck be, that unites this glorious head to this mystical body? I think this neck must be the covenant of grace; for God the Father first chose that human nature, which the

Word was to assume, from everlasting, and there chose us in him, gave us to him, and made us one with him: and he fixed his eternal love upon us in him before the world was made. By the tenor of this covenant elected sinners were espoused to Christ from everlasting, and are openly betrothed to him in time. *I will betroth thee to me in righteousness, in mercies, and in loving kindness; yea, I will betroth thee to me in faithfulness, and thou shalt know the Lord.* Thus this secret betrothing to Christ in eternity terminates in openly espousing us to him in time by the gospel, as Paul speaks; *I have espoused you unto a good husband, that I may present you as a chaste virgin unto Christ.* Hence it appears that, by the covenant of grace, we were made one with Christ in eternity; but then where is that which unites us to him in time? Nothing can do this but love, because we are enemies; and enmity separates between the Lord and us. God reconciled us to himself by Jesus Christ, and has sent the word of reconciliation to us; and we are entreated by his servants to be reconciled to him. But, as the carnal mind is enmity against him, nothing but his love revealed, made known, and shed abroad in the heart, can remove our enmity: this will make us friends; and this, and only this, can unite us to him; for *love is the bond of all perfectness*; and this is the bond that *binds the soul up in the bundle of life with the Lord our God*: and this love, winning and drawing all our love to him, is the *neck* that unites the

the covenant head and his body mystical together: and where this is wanting there can be no union; for *he that loveth father or mother better than me is not worthy of me.*

Many high encomiums are put upon this *neck* of the holy spouse. *Thy neck is comely with chains of gold.* Song i. 10. The *neck* is mutual love between Christ and his bride; the chains are the promises of the gospel, the apples of gold in pictures of silver: for, in plain English, all that do not receive the love of the truth, and the truth in the love of it, are given up to believe a lie; for God shall send to them strong delusions.

Again—*Thy neck is like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.* Song iv. 14. This intimates that the many infernal and human attacks that are made at the church, to separate her from her heavenly head and husband, are all in vain; though, to accomplish this, hath ever been, and ever will be, the schemes, plots, and unholy war, both of devils and reprobates: but, in covenant, God and his truth are both our shield and buckler.

• Again—*Thou hast ravished my heart, my sister, my spouse: thou hast ravished my heart with one of thine eyes, with one chain of thy neck.* Song iv. 9. Love is the neck; and this chain, or the spouse's necklace, is the doctrines of the gospel, which, like a chain, hang all together, and depend one on another;

other; in which there is a wonderful harmony, every link bearing its part: and without every link be kept in its proper place, the whole chain is weakened, entangled, and confused; and appears so to every poor, weak believer, both in the scriptures, in the judgment, and in the experience, of the poor soul; and so they feel it to their sorrow, whose minds have been unsettled, their judgments bewildered, and their affections excluded for a while from the Lord Jesus, by the instrumentality of damnable heretics, who have seduced them from Christ, that they might affect them.

Solomon, in his dark sayings, gives his pupils many instructions about the neck. *My son, bear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace to thine head, and chains about thy neck.* The instruction of our father is the tuition of Christ, the everlasting Father, the Prince of Peace: the law of Sarah, who is the mother of us all, is the law of faith: the best ornament of grace to the head is *God the bealth of our countenance*; and the best chain to the neck is truth in the love of it.

Again—*Let not mercy and truth forsake thee: bind them about thy neck, write them upon the table of thine heart.* Prov. iii. 3. Mercy, grace, and truth, came by Jesus Christ; and Solomon's counsel is to bind them about our neck; for, if the hearing of these things bring about no union between Christ and the soul, what doth it profit? just nothing: and, if they

are

are not written on the tables of the heart, the new covenant is not revealed to the soul; for to write the laws of God on the heart and mind, and to remove sin from us, and to remember it no more, is the better covenant: and where this is not done, there can be no experience of this deliverance from sin; and where there is no experience of pardon, there can be no hope of the glory of God in heaven; for it is experience that worketh hope. Thus Christ is the head; and all the elect, Jews and Gentiles, are the body. God in covenant made them one in eternity; and when covenant love is made known to them, they become one spirit in time: love, as the neck, unites them; and, by virtue of this union, the body is influenced by the head, and made fruitful, as a branch is in the vine, or as a wife is to her husband: and the great truths of the gospel are the church's ornamental necklace. But, after all, this is not the *neck* mentioned in my text.

There is another head, besides Christ. Satan bears this name: *The woman's seed shall bruise thy head, and thou shalt bruise his heel.* This work was done in a figure at Israel's deliverance out of Egypt, for Pharaoh was a type of the devil. *Thou woundedst the head out of the house of the wicked, by discovering the foundation even to the neck.* Hab. iii. 13. When God poured on the Egyptians the fierceness of his wrath, he sent evil angels among them; and these influenced Pharaoh, and all his mighty warriors, to pursue Israel; and, when God overthrew them

them in the Red Sea, he is said to break *the heads of the dragons in the waters*. Psalm lxxiv. 13. It is this head that influences and leads on the whole host of persecutors against Christ. *But he shall wound the head of his enemies*, Psalm lxviii. 21. And this work he did effectually when he triumphed over principalities and powers upon the cross; and the blessed effects of this hath been, still is, and will be, seen and known, all the world over, in future times, *when he shall wound the heads over many countries*.

This head has got a body, in which he reigns and rules; and these are the children of disobedience: and there is a sad covenant betwixt them, called *a covenant with death, and an agreement with hell*, Isai. xxviii. 18; the bond of which is *the bond of iniquity*, which bond is love to sin, and hatred to God. This is the *neck* mentioned in my text, which keeps the devil and his children together; and, as sure as *he that is joined to a harlot is one body* (1 Cor. vi. 16), so sure those *that go a whoring after devils* (Levit. xvii. 7), are one spirit with him. The Holy Ghost runs the parallel betwixt these two heads and bodies. We read of the head Christ, and the head Satan;—of a covenant with Christ, and of a covenant with hell;—of the church of Christ, and of the synagogue of Satan;—of the bond of all perfectness, and of the bond of iniquity;—of love to God, and of love to sin;—of espousals to Christ, and of whoring with devils;—of the mystery of godliness, and the mystery of iniquity;—the doctrines of God, and

the doctrines of devils;—of Christ the everlasting Father, and of a people who are of their father the devil;—of the children of God, and children of the devil;—of the cup of the Lord, and the cup of devils;—the table of the Lord, and the table of the devils;—of fellowship with the Lord, and of fellowship with devils;—of Christ in the heart by faith, and of Satan in the hearts of the disobedient;—and, as sure as the love of God in the heart, and a hatred to sin, is the church's neck, that unites her to Christ, so sure love to sin, and hatred to God, is the neck that holds Satan and his whore together; and so it will appear in the great day.

But *the breath of the Lord, like an overflowing stream, reaches to the midst of this neck*, and breaks this bond of iniquity, *and bedges up the sinner's way with thorns*; so that, if he pursues after his lovers, he cannot overtake them; the arrows of wrath, the bucklers of justice, and the stings of guilt, pierce him, insomuch that he cannot get on in the old track. *The yoke of his transgressions shall be destroyed, because of the anointing.* His agreement with death shall be disannulled, and his covenant with hell shall not stand; for Christ will have a portion with the great, and he will divide the spoil with the strong, because he hath poured out his soul unto death, in order to redeem this portion; and therefore he will spoil the house of the strong man armed. It was this breath of the Lord, reaching the heart, and conveying Christ's everlasting love into it, that
brought

brought about an eternal separation between Mary Magdalen and her seven devils. This neck, this love to sin, which is the bond of iniquity, is the grand cement which holds all idolaters, all work-mongers, or self-admirers, which are idolaters, and all the mystical Babel builders to their sandy foundation; as was the case with Paul, till God discovered it. *Thou woundedst the head out of the house of the wicked, by discovering the foundation to the neck.* Selah. Hab. iii. 13. Take notice of that.

When this foundation is discovered, and this neck made bare, it inflicts a wound in the infernal head; it lays open his policy, and crushes his power; it alarms the poor secure mortal, and makes him feel his bonds; and he groans under them, and calls for deliverance; and God, in answer to his cry, opens the prison doors to him that is bound.

I now proceed to describe the *sieve of vanity*. This sieve is not the gospel; it is not the ministration of the Spirit, which God ordained for our glory; this is not a vain thing, or vanity; though some men that perish have called it foolishness, when compared to Grecian wisdom: yet the gospel is not a light, trifling, empty thing; for it treats of the most weighty, powerful, solid, and momentous things, that ever were heard of beneath the sun; such as redemption, salvation, the grace of God, and everlasting glory. Besides, the gospel is distinguished from this sieve in the text itself. The gospel is called *the breath of the Lord*; but this sieve

is the sieve of vanity. Whatever it is, it seems to be something which is intended to shake, to winnow, to try, and to exercise, in order to prove what is good grain and what is not; and so to separate the one from the other, or the vile from the precious: and therefore, under the all-wise conduct of God, it is among the all things that work for good to them that love God; and so it is written, *For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth.* Amos ix. 9. It is well known that God's professing church is called a floor, and his children are called corn. *O my threshing, and the corn of my floor; that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.* Isai. xxi. 10. This sieve of vanity appears to be the temptations of Satan: he is the drudge, or slave, that God makes use of to do this black and dusty work in his floor; and the malicious mind of this evil spirit prompts him to be very fond of it. *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and, when thou art converted, strengthen thy brethren.* Luke xxii. 31, 32. In the above passage several useful lessons of instruction may be learnt to our comfort:—the first is, the bent of the devil's mind to mischief, and to torment those that he cannot destroy. *Satan hath desired to have you; take notice of that; he hath desired, &c.* he hath for some time

time been desirous of having thee; but I have not suffered him hitherto, whatever I may do. Hence we learn that this poor scavenger cannot perform his enterprize without leave from the Lord of the harvest: it is not what the devil desires, but it is what the Lord determines, that shall be done. We may perceive that the devil wished to go through stich with this business: he did not want to sift Peter like barley, or lentiles; nor like vetches, which require but a little winnowing; but like *wheat*, which must go into the sieve again and again. But can we suppose that Satan has such an aversion to chaff, that he is so desirous of sifting poor Peter, that he might make him as pure as wheat? No, no. Dust is Satan's meat, and chaff is Satan's fuel; and it is the only part or lot that falls to his share in all the floor. What the devil wished to blow out of Peter's heart was the grace of God, and especially the grace of faith: against this the devil shook his riddle with all his might; and in behalf of this the Lord bent his whole prayer, *I have prayed for thee, that thy faith fail not.* And thus the Lord's end, and Satan's aim, widely differ:—the Lord intended to purge Peter from confidence in the flesh, and the devil to winnow him out of all confidence in the Lord:—the Lord intended to make Peter more useful by it, and Satan to make him both fruitless and useless. *When thou art converted* (from thy self-confidence, and art made sensible of thine own weakness, and of my strength,

made

made perfect in it), *then strengthen thy bretbren*;—strengthen their faith in me, Simon, that they may be strong in the grace that is in me, and not in their own frames, however lively, or however joyful.

Though all men be offended because of thee, yet will I never be offended, faith poor Simon. Those great words called aloud for this *sieve of vanity*; and poor Peter soon found himself in it: and the devil gave his riddle such a shake, as moved and stirred up every corruption of his heart; enmity, carnal fear, cowardice, shame, rebellion, infidelity, anger; and so filled his heart with blasphemy, that the very oaths and curses ran out of his mouth. . But the Holy Spirit will ever glorify Christ, and will testify of him; so that he would not leave Peter; but, as the Spirit of all grace, and that of faith in particular, he kept possession of Peter's heart, and made his faith soon to work again by love, for *he went out, and wept bitterly*, cut to the heart with grief for what he had done to his dear Lord and master. However, the faithful and true Witness did not fail Peter in this time of trial; nor did the Lord suffer Peter's faith or love to fail from the Lord:—*Lord, thou knowest all things; and thou knowest I love thee*, faith Simon.

This *sieve of vanity* always attends *the breath of the Lord*; or the ministry of the Spirit. Soon after God had breathed into Adam the breath of life, this sieve of vanity came upon him and his wife, and sifted out all that was good. And, when God be-

gan to breathe on the dry bones of the house of Israel in Babylon, to revive their hopes of a return to their own land, the devil opposed it in the court of Persia one and twenty days. Dan. x. 13. And in the holy land at their return we find this sieve working against Joshua, one of the anointed ones, who at the same time was standing before the Lord of the whole earth.

Yea, the Saviour himself was tried by this sieve of vanity; for, as soon as the Holy Ghost descended upon him like a dove, *then was Jesus led by the Spirit into the wilderness, to be tempted of the devil.* But where the breath of life comes not this sieve is seldom used; for there is no wheat to sift; all is chaff, and chaff needs no sifting. The ministry of the letter, and those seedsmen who sow the doctrines and commandments of men, are never followed by *the fowls of the air*; for the devils do not want to pick such seed out of sinners hearts, for such seedsmen are the devil's own labourers. But, if the Lord sends a seedsmen to sow precious seed, which is the word of life, then these fowls are all upon the watch, or upon the wing, to pick out the good seed from the mind and memory, in order to make the sinner unfruitful: and this he does by making him inattentive—or by setting some object before him to excite his lasciviousness—or by stirring up his prejudice—or by diverting his mind to worldly things as soon as he comes out of the house of God, till he hath forgotten all that he hath heard. And is it so?

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Do the breath of life and the sieve of vanity go together? They really do. I have never seen the sieve of vanity in use among the congregations of the dead. There are thousands in a profession in our day, who never knew what the fiery darts of the devil and the devices of Satan mean. The strong man armed keeps possession both of the impostor in the pulpit, and of the hypocrite in the pew; and his goods are in peace. He furnishes the preacher with presumptuous confidence, blind zeal, flowery speech, and to affect a musical delivery, to speak swelling words; and he instructs him in the art of oratory and elocution, in order to reach the feelings of corrupt nature, and to play upon them, till their bowels sound like an harp, the blood will trickle in their veins, the hair moves upon their head, and a few deep sighs put the salt spring in motion, and pump a few drops into the eyes, which being distilled on the floor, and being considered as the quintessence of pious grief, and of all devotion, the work is done—the Spirit hath moved—the presence and power of the Lord have been present—and a refreshing season hath been enjoyed: whereas the devil himself is the author and finisher of all such devotion. Such are the most completely self-deceived, the most secure in their carnal state, the most bitter enemies to the vital power of godliness, and the hardest souls in the world for a gospel minister to work upon. Such are worse, and more secure, than a real Pharisee; for a Pharisee is all for the

law, but these are all for what they call gospel:— a Pharisee dwells in a dry land, but these are hypocrites in Zion; not seekers of Christ, but foolish virgins; not work-mongers, but wolves in sheep's clothing. O the infernal trade that the devil carries on in our day by such instruments as these! The dissembled humility and meekness that the devil will varnish them with, and the counterfeited rays of an angel of light that he will spread abroad, through the instrumentality of such crafty and deceitful workers, are such as none can discern, nor describe, but those in whom the living God shines, and whom the Lord condescends to teach. Some are carried on by the false flames of blind zeal, and the inward heat of their own spirit, raised and inflamed by noise and motion. *These follow their own spirit, and speak a vision out of their own heart, and have seen nothing.* Jer. xxiii. 16. Ezek. xiii. 3.— But, at times, conscience, the wrath of God, and disappointments, will so far discourage them, as to render them incapable of performing this branch of magic by fiery and false zeal: then they are obliged to have recourse to that of moving the passions; and there are several books extant to instruct them in this art, and to which they are obliged to have recourse, to enable them to carry on the cheat. Funeral sermons furnish these (instruments without life) with nice rosin for their strings: a few pathetic lies over the deceased work like a charm in the bowels of the survivors. A peculiar tenderness must

must be observed in mentioning the fair sex; and heavenly expressions must be dropt in lascivious flames. This God calls alluring through the lusts of the flesh, and much wantonness. This art leads captive silly women: but all this is Satan's profit, not his sieve; he doth not desire to sift such as wheat: these are the tares of his own field, and chaff for his own fire; these are ensnared in holes; they are for a prey, and none delivereth; for a spoil, and none saith restore.

It is where the breath of life comes that this sieve is used; and that every poor sensible sinner knows who is convinced of sin by the Spirit of God. When the breath of life enters the soul, and quickens it—when divine sensations, motions, holy longings, desires, and affections, operate—this strong man, his possession, and armour, are soon felt. Not a corruption in the heart, but the devil stirs up to resist the new principle; no species of uncleanness, lasciviousness, or even brutality, that was ever practised in all the world, but what the devil will bring to the mind:—no blasphemy, anathema, or imprecation, that was ever uttered, but what he will pronounce in the mental ears of the poor sinner all day and night long:—nothing that earth or hell can imagine against God, against Christ, or against the Holy Spirit, but what he will bring in, and fill the poor sinner's thoughts with:—nothing odious; unsightly, unseemly, unbecoming, foul, filthy, obscene, diabolical, damna-

ble, and opposite to true holiness, but what the devil will pourtray on the mind, and impress on the imagination of the poor, alarmed, awakened, terrified, and affrighted soul. Not a snare of death, nor a pain of hell, nor an evident token of perdition in scripture, in rebels, hypocrites, apostates, traitors, or reprobates, but what is suggested and applied to him. No,—nor a terror, horror, fear, expectation, or sensation, that ever pierced or influenced the minds of devils, but what Satan, with his art of mingling himself with the faculties of the human soul, will influence the poor sinner with.—Not a curse in the book of God; not a threatening, reproof, or rebuke; not a text pregnant with wrath, displeasure, or indignation; not a passage that describes an enemy to Christ, a rival, or an unpardonable sinner, but what is brought home and applied to the poor, honest, and sincere seeker of the Lord;—and that in all their fullest sense, and in all their most dreadful meaning that devils can invent, and self-despairing mortals can conceive. If he attempts to confess, pray, or call upon God, he is so confused, hurried, baffled, and confounded, that, so far from knowing what he says, he cannot tell where he is: his thoughts are scattered over the face of the whole earth, or chained down to the meditations of terror, or else employed in the dismal work of fathoming and exploring the boundless and bottomless abyss of hell. If he reads, he can neither think, consider, nor make a judgment of any thing. If

in the house of God, and under the word, he can attend to nothing: all his attention is taken up with the oaths and curses and blasphemous revilings of this familiar spirit. If at any time the poor sinner can pay attention to but one word of support or encouragement, that is a refreshing time, a jubilee indeed; and the devil will be sure, if permitted, to make him rue for this ere he gets home, for presuming, or even daring, to entertain a thought that any one word in God's book could ever be sent or meant for such a wretch as he, who was doomed to damnation before the world was made, and who, at the same time, has every evident token of perdition upon him, and all the pledges, earnest, foretastes, and pains of hell in him. All this is but a faint representation of Satan's sieve; and well may it be compared to a sieve, for chaff from the floor was never blown with more violence than the hurried soul of such a poor sinner; and he is whirled round and round, till all his faculties and senses are so impaired, that he knows not what he is, where he is, nor what he does. All the chaff is sifted up to the very bottom; all his sins are before him; and all their guilt in him: his beauty consumes as a moth, his soul withers like a green herb, and grief drinks up his spirits.

I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth. Amos ix. 9.
No impression, impulse, or sensation, from above;

not one word of truth or promise applied; not one grace of the Holy and Blessed Spirit of promise; not one holy longing, or earnest desire; nor one deep sigh, pious groan, or budding hope, shall ever be sifted out of the heart of a poor sensible sinner, that feels his need, sees his lost estate, and is hungering and thirsting after the Lord of life and glory. *Blessed are they that hunger and thirst after righteousness, for they shall be filled*, when this sieve of vanity has well winnowed and emptied them of all self-righteousness, lightness, vanity, and self-confidence. *I will command, I will sift*:—no sifting, without God's command;—not one shake, nor one round-about in this riddle, without a divine order. *I will sift*. The devil and his sieve are both in the omnipotent and terrible hand of God; and it is the smoking vengeance of heaven, burning in Satan, that drives him on with his sieve, as bad as the devil's darts drive us. But, after-all, it is no more than *a sieve of vanity*; for all this labour and toil of the poor devil is vain, for he cannot destroy, though he aims at it. Moreover, it is called *a sieve of vanity*, because the intention of God is to separate vanity and lies from us. The more vain we are, the more sifting we want: no vanity, no sieve. Peter's self-confidence was vain, and David's numbering the people was the same; and both procured this sieve. The incestuous person among the Corinthians gave himself up to vanity, and Paul gave him up to Satan, that he might be sifted, till his vanity departed

departed from him; and, as soon as his chaff was gone, he came into the barn floor again.—The Lord's forerunner alludes to my text, and casts a light upon it; only, instead of the *breath of the Lord*, he calls this power the *Holy Ghost*; and instead of a *sieve of vanity*, he calls it a *fan*. *He shall baptise you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.* Mat. iii. 11, 12. The Holy Ghost and fire come first; and this disturbs Satan in his quiet possession. The Spirit convinces us of sin, and Satan tempts us to despair of the mercy of God; which leads me to consider this fatal bridle in my text.

And there shall be a bridle in the jaws of the people, causing them to err. And here we may inquire—what this bridle is which causes men to err. A bridle, in the figurative sense of the word, seems to be the secret power of God put forth and displayed in overruling, restraining, and directing mankind, according to the counsel of his own will; though man, who has this restraint upon him, acts as he thinks, with the bent of his own will, and without control, and is as ignorant of this restraint as a horse or an ass. Sennacherib, king of Assyria, determined to invade the city of Jerusalem; and was come forth with a large army for that intent; and he sent a blasphemous message of raillery against the Jews, the king of Judah, and against God himself:
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the hearing of which sent the pious king to prayer, and he requested the prayers of Isaiah the prophet also; and God sent the king this answer against the railing enemy: *Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my book in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou comest; and he shall fall by the sword in his own land.* Here is God's hook in his nose, and his bridle in his lips; just as a man leads a bear, or rides an ass:—and back to Nineveh he goes, and into the house of Nisroch his god, where two of his own sons kill him with the sword.

Again. *Bridle* sometimes signifies that awe, reverence, and fear, that God has planted in the hearts of mankind towards the higher powers (Romans viii. 3), or our superiors, or even aged persons. *Thou shalt rise up before the hoary head, and honour the face of the old man. Render fear to whom fear is due, and honour to whom honour is due.* Of the reverse of this Job complains: *And now am I their song, yea, I am their by-word. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord and afflicted me, they have also let loose the bridle before me.* Job xxx. 11. Job had dwelt as a king in their army, and had presided over their councils; and as a great man he was greatly respected. *Young men saw me, and hid themselves; the aged arose, and stood up; princes refrained talking, and nobles held their peace; unto me men gave ear, and kept silence*

silence at my counsel. But now God had loosed the cord of his love, which had long visibly embraced him, and all that he had, and had sorely afflicted him; and those who feared him before, seeing him so debased and humbled, cast off all reverence, respect, and even natural affection, and spared not to spit in his face. Times of trial discover the affections of those who love in deed and in truth, from those whose love is dissimulation. But neither of these bridles are meant in my text. God does not say, I will put my bridle in thy lips; but,

There shall be a bridle in the jaws of the people, causing them to err;—which plainly shews that these persons do not receive the Spirit of God, nor the truth of God in the love of it; *because they are given up to strong delusions, that they may believe a lie;*—for this bridle shall cause them to err. This bridle is not unbelief, nor is it false doctrine; for it is a bridle that guides a person into false doctrine, or that causes them to err, or to go astray into all manner of errors. And what can this bridle be? Why, it is *pride*. Pride is the devil's rod, or sceptre, by which he rules. *In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them.* Prov. xiv. 3. Before ever God gives a man up to believe a lie, or to fall into damnable heresies, which lead to destruction, the devil is sure to get this bridle into his jaws. *Pride goes before destruction, and a haughty spirit before a fall.* Prov. xvi. 18. This is the bridle that leads astray. *The pride of thy heart*
baith

hath deceived thee. Jer. xlix. 16. And again: *Thou hast rebuked the proud that are cursed, which do err from thy commandments.* Ps. cxix. 21. And to this agrees the apostle: *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but delving about questions and strifes of words, whereof cometh envy, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth.* 1 Tim. vi. 4, 5. The devil is a wise and cunning adversary, and well knows what is most hateful to God; and there is nothing more hateful to him than pride. It was this very bridle that led the devil from the truth, even to become *the father of lies*. The Lord says, *He abode not in the truth*:—what led him from it? The apostle tells us: *Not a service, lest, being lifted up with pride, he fall into the condemnation of the devil.* 1 Tim. iii. 6. Pride lifted the devils up into self-admiration, and for which God charged them with folly. Job iv. 18. And this bridle is in their jaws to this day: hence they aspire even to imitate God, and want to be worshipped as God. The Saviour himself was tempted by the devil to fall down and worship him. When Satan gets this bridle into the jaws of a sinner, he is sure to make him hold his head up, and to walk with a stiff neck. His heart is swollen, and puffed up like a bladder, until his blasphemy boils up, and runs out of his mouth: hence the warning—*Talk no more*

so exceeding proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed. 1 Sam. ii. 3. A professor, reined up with this bridle, is the most dangerous man in the world among weak believers: hence God blesses the poor simple soul that ~~casts~~ off all love and respect for him. *Blessed is the man that maketh the Lord his trust, and respecteth not the proud; nor such as turn aside to lies.* Psalm xl. 4. O what a blessing it is to be kept from the foot of pride, which leads to presumptuous sins, and involves men in the great transgression. *O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.* Psalm xxxi. 23.

Men of this cast, and in this state, act the same restless part that the devil does—always meddling with religion, though always conscious that they have none: and so it is with Satan. Go into what part of the world you may, you shall find Satan carrying on some sort or other of false religion: among the Turks, the Arabs, the Egyptians, Romans, Russians, Indians: go where you will, you shall find idolatry, superstition, will worship, a form of godliness, altars, temples, sacrifices, soothsaying, or something called devotion; and all against God, and in opposition to him: and hence Satan is styled the god of this world,—and a world of worshippers he has got in it.

A man with this bridle in his jaws is just like a bear with a muzzle; he can eat nothing that is good.

good. The best spiritual provision that can be dealt out from a pulpit, the most delicious food or richest fare that was ever set before the household of faith, all passes by his mouth. The man with this bridle in his jaws is never suffered so much as to taste that the Lord is good or gracious.

With this bridle he is reined up so high, and Satan holds him in so tight, that he can stoop to nothing; no, not to divine revelation. There is not one sublime mystery in the kingdom of God,—no revelation that God hath ever made of himself, of his wondrous works of creation, providence, grace, or redemption, that he can submit to: he is wise above all that is written.

Let the highway to glory be never so clearly cast up, and the tumbling blocks removed—let the standard be erected, and God's banner displayed—let the door of hope be opened, and the path of life made never so plain—it is all in vain: an infernal spirit ruling within perverts every thing; and one check by Satan, with this bridle turns him out of the way. This bridle shall be in his jaws, causing him to err; for God (in just judgment), by the instrumentality of Satan, *leads him forth with the workers of iniquity; but peace shall be upon Israel. He is given up of God to strong delusions, that he may believe a lie, and be damned, for not receiving the truth, but taking pleasure in unrighteousness.* And the devil, with this bridle, rides him, curbs him, reins him, and turns him whithersoever he will. *A whip for the*
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the horse, a bridle for the ass, and a rod for the fool's back, saith the wise man.

He is a wonder to himself, and stands astonished at his own wisdom. Every false ray that the devil (transformed) darts into his heart or head, every time he looks into the scriptures with his false mirror, what wonders does he behold! All his discoveries are such as have lain hid since the world began, till this wonder of wonders arose, till he arose a prophet in Israel! Every servant of God that he hears, every God-fearing man that he converses with, heightens his astonishment and admiration. What fools, what blind bats, what poor idiots, do they all appear to be, when compared to himself, and to that perfection of wisdom that dwells in him! Now and then, indeed, there shall be a discovery made; a ray of light darted, a truth brought forth, or such a sound speech dropped, which he cannot condemn, and which, for a moment, may stagger him; but this is but seldom:—and, as soon as ever the devil perceives this, he sticks his spurs in his side, and gives him another check with this double bridle; and away goes Jack, kicking up behind, for he must *lift up his heels* at every thing that favours of Christ.

In all his searches and researches God opposes him. *God resisteth the proud; but he giveth grace to the humble.* He searches the scriptures to support his damnable heresies, and to strengthen himself in his wickedness. God resists him, and it appears a
sealed

sealed book: he rages at it, and storms; perverts it, and brings forth his strong reasons against it:— still it galls him, till at last he ridicules it, and rails against it, and despises it; *and he that despises the word shall be destroyed.* He lies in wait to deceive the humble, teachable, tractable soul, that walks in the simplicity of the gospel; but God resists him, and discovers to the meek and lowly believer the hardened state and stinking savour of this tool of Satan; and he shuns him, and flees from him. These he hates the worst, and tries the hardest to deceive; and with these he has the least success; for God resists him, and instructs his own children by his Spirit. *He guides the meek in judgment, the meek will be teach his way.* He labours to enshrine and exalt himself in the eyes and affections of God's people, in order to exclude them from Christ, and that he may be looked up to as a wonder from the Lord of hosts: but God resists him, till every professor that has any reverence of God, or respect for him, despises him, and looks upon him as an incurable leper, with the plague in his head, as a perilous transgressor, a hardened rebel, a cursed vagabond, an incarnate devil, and a walking hell, with every visible token of perdition upon him; and shuns him, and dreads him, as he would a *fiery flying serpent.*

It is upon these animals that the devil carries on the affairs of his kingdom, and his state matters. Without such men as these he could not well support his interest against the glorious light and power
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of the gospel of Christ. It is by such that Satan spreads his doctrines, blindness of mind, confusion, hardness of heart, hatred to the truth, pride, and presumption; in all which the kingdom of Satan stands. There is not a mystery in the Bible, not a doctrine essential to salvation, but what these men will attack. What arrogance will they discharge from their mouth against the glorious doctrine of the Trinity; against the deity of the Son of God; and against the personality of the Holy Ghost! What contempt will they pour upon the satisfaction Christ made by his sacrifice; and upon the efficacy, weight, and worth of all his meritorious undertakings, sufferings, and finished work! To these Christ becomes a snare, a trap, and a stumbling. They kick, and he smites;—they presume, and he resists;—they peep and mutter, and he baffles and confounds them.

Hence we see, that where the gospel comes, there Satan stirs; and the more the power of God attends the word, the more Satan lays about him. Some hear the word, and give their assent and consent to it; but, as soon as they go from the house of God, then comes the wicked one, and steals away the word sown in their hearts, and they become unfruitful. Another hears it with pleasure and delight, till zeal, diligence, joy, and a visible reformation appears; but these Satan fills with the deceitfulness of riches, and the cares of this life, and leads them away after these things, till he chokes the

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word.

word. Another sort hear it; and receive it notionally, in their heads, and wonderful gifts and abilities follow; but then this stony ground affords no depth for the word to root in, these having no root, in time of temptation fall away. Others fall into Satan's sieve, and are effectually shook, tossed, tumbled, and winnowed: but to these the Lord appears, and takes the prey from the mighty, and delivers the lawful captive, who never forgets the wormwood and the gall. And those who escape the *sieve* are caught in Satan's *bridle*; and this is the worst of all; for Satan will never let such an one rest till he hath involved him in the guilt of the great transgression: he will make him with this bridle set his mouth against the heavens, and his tongue go through the earth, by circulating his damnable heresy. But the Lord's chosen ones return to the chief Shepherd and Bishop of souls, while waters of a full cup are wrung out unto them. Blessed be God for convincing us of our ignorance and blindness, and for humbling us to submit to divine revelation; but, above all, for keeping us from kicking, stumbling, and taking offence, at the glorious foundation that he hath laid in Zion.

Again.—This bridle is said to be in the *jaws* of the people, causing them to err. Job makes mention of the jaws of the wicked. *I was a father to the poor: and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth.* Job xxix. 16, 17. Job compares

compares these spoilers to a voracious beast, or mastiff dog, which, when they seize a child, a lamb, kid, or calf, hold so fast, that there is no such thing as rescuing the poor creature, but by wrenching open the jaws by violence. Just such is an oppressor, a grinder of the face of the poor, an overreacher, an overbearer, who is as insatiable after money, as a starven beast is after prey: *these greedy dogs can never have enough*; they go about the city, and grin like a dog, and grudge, but are never satisfied. Job set himself against these, and raised the court against them, and made them relinquish the spoil they had taken. *He hath swallowed down riches*; says Job, *but he shall vomit them up again*; *God shall cast them out of his belly*. Just such a beast of prey is a wolf in sheep's clothing, among the sheep and lambs of the Lord's fold; or, to keep to my text, just such an one is a damnable heretic, with this bridle of the devil in his jaws: to devour, divide, and scatter the sheep of Christ is all his work, and he is so bent upon it, that *his sleep is taken away, unless he hath caused some to fall*.

The mystical body of Christ is compared to the human body, and the different members of the body to individual believers of different sizes in growth, or in different stages of grace. The *foot* and the *ear* represent the diligent and the attentive believer; and such as these the devil is most watchful over; and when one of these devourers of the poor and needy have been let loose upon the flock,

nothing has been left for the Lord but three mangled members, and these sick in bed. *Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus on a couch.* Amos iii. 12.

In the heart of this monster of iniquity Satan rules; in his vain imagination Satan is exalted, and there he raises his high towers of self-conceit, human wisdom, self-sufficiency, independency, carnal reason, and the wonderful light of fallen nature; and every other *big thing that exalteth itself against the knowledge of Christ, that not one thought may ever go into captivity to the obedience of him.* The reins of this bridle is infernal power, which leads this deluded wretch *captive at his will; nor can he recover himself out of this snare of the devil:* he hath chosen his own way, and God hath chosen his delusions. The bit of this bridle is *pride*; and a poor wretch hardened and stiffened with pride would sink into everlasting burning, before he would bow, yield, submit, or acknowledge an offence, or himself in an error. The Jewish Pharisees would plunge themselves in the guilt of innocent blood, and into the unpardonable sin up to the neck, and expose their nation to ruin, and themselves to the greatest damnation, rather than submit to the person or doctrines of Christ, or acknowledge the truth of one charge brought against them by the Son of God.

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This bridle was in their jaws, and the devil rode them, and managed them, in all their persecutions of Christ, from the manger to the cross: and they pursued him as bad after his resurrection, until the Roman sword came upon them; and then, just as Pharaoh and his troopers perished in the Red Sea, so these were drowned in destruction and perdition; *for wrath came upon them to the uttermost; and at the day of judgment such (saith Christ) shall go away with the devil and his angels.*

God hath set a *brand* upon several classes of people, which those who are skilled in physiognomy may read: *a whore's forehead* exhibits a defiance of all virtue, modesty, and chastity; it can redden at nothing; nothing can deface it but *Mary's repentance*. The midnight cry will make them change pale, but it will not make them *blush*. A fallen countenance informs us of the destruction of a false hope, and of some awful bill of indictment being filed in the court of conscience. A sad countenance on the butler and baker of Pharaoh informed Joseph of the sorrow of their hearts. The anxiety, pious concern, wishful eyes, and blubbered cheeks of the spouse in the Song, told the daughters of Jerusalem that she was crossed in love. *Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee?* The scorner in his chair is to be known by his *brow of brass*, which no reproof nor rebuke from man, no warning nor allurements by the ministry,

try, ever melts or removed. A papist carries the mark of the beast in his forehead; judicial blindness, bigotry, hatred, and revenge, are evident enough. But this ungovernable animal in my text, when he is equipped, is the most conspicuous of all: defiance of heaven appears on his brow, pride swells his cheeks, and Satan looks through his eyes, and never suffers one plain truth, in real honesty, ever to come from his mouth. *This is the pale horse, and he that sits on him is Death, and hell follows him.* Rev. vi. 8. Be not like a horse or mule, which have no understanding, whose mouth must be held in with bit and bridle, and I will guide you with mine eye, saith the great Commander and Leader of his people; and where this eye, this true light shines, God grant we may ever follow. Amen, and amen.

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(7)
Watchword and Warning, 1798

TO

THE REV. J. JENKINS

LEWES, SUSSEX;

AND

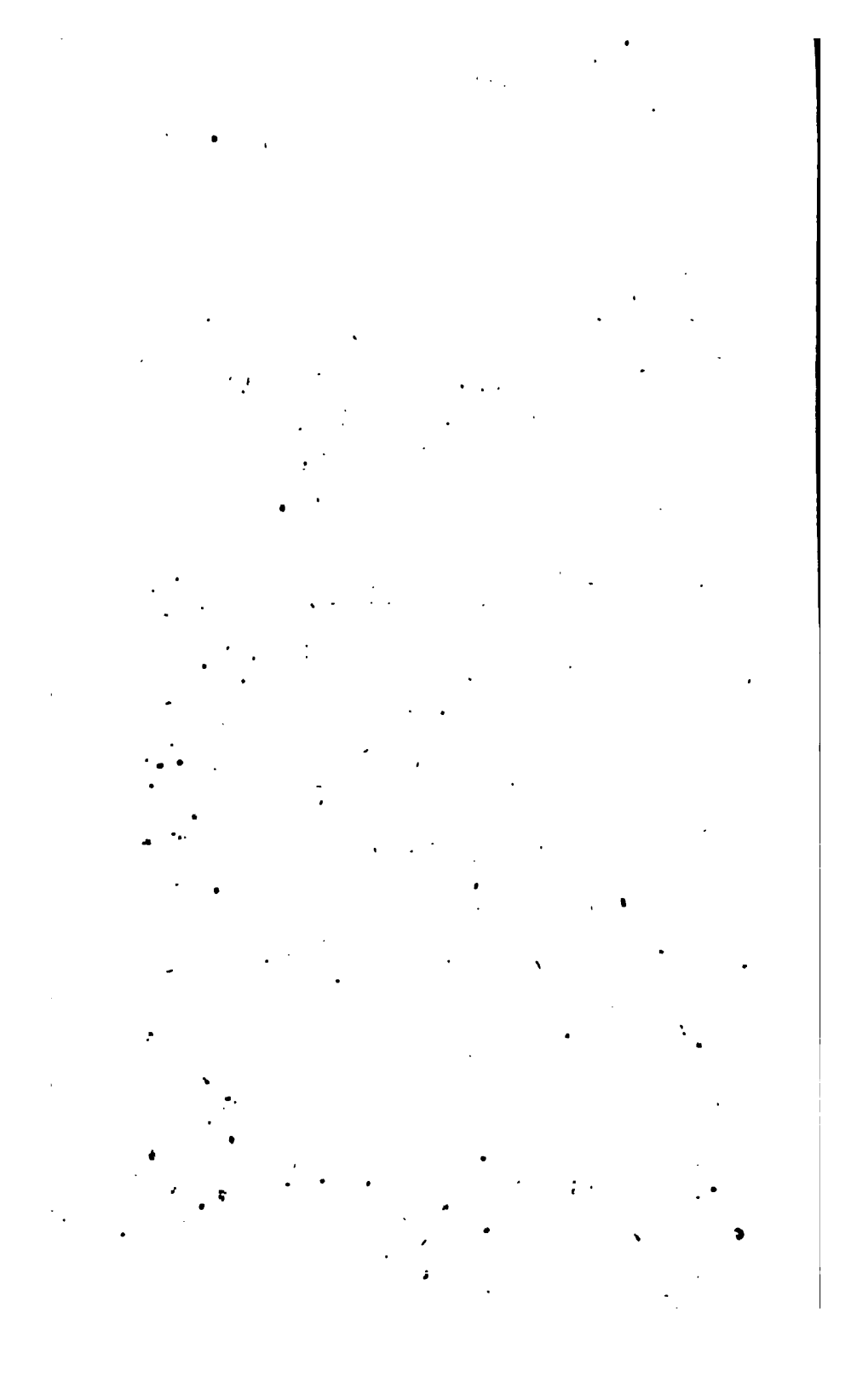
JOHN CHAPMAN,

MINISTER OF THE GOSPEL AT RICHMOND,

SURREY;

THIS SERMON

IS INSCRIBED.



A watchword and warning from
the walls of Zion... 1798

(7)

S E R M O N.

YE THAT HAVE ESCAPED THE SWORD, GO AWAY,
STAND NOT STILL: REMEMBER THE LORD AFAR
OFF, AND LET JERUSALEM COME INTO YOUR
MIND. Jer. li. 50.

I AM very glad to see so many of you here this morning, and that your pleasure lies in attending upon the worship of God in his house of prayer. On such public occasions as these there are such crowds attend, that it often happens that some accident or other befalls some of the innumerable spectators: some perhaps will be carried home at night with broken bones, and perhaps some that are gone from home will return alive no more; but be it, however, as it may, I will be bold to say that we shall return home with the most peace, and in the possession of the best conscience.

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A few years before this public calamity befell the Jews, reigned that pious young king Josiah, so much lamented by the Jews, and even by the prophet Jeremiah, that the mourning at his death became a proverb in Israel. 2 Chron. xxxv. 25. He was slain by Necho king of Egypt, who was going to engage the king of Assyria by the river Euphrates. The king of Egypt sent Josiah word that he was not come out against him, but against the Assyrians; and he informed him that God had sent him, and was with him; and therefore he charged him not to meddle with God, that he destroyed him not. But Josiah paid no regard to this, not in the least suspecting that God was with a king of Egypt. This was one of the Lord's Shibboleths, for God was with Necho; and Josiah fell by the hand of the king of Egypt, as he told him he should if he meddled with God.

After the death of Josiah, the people of the land made Jehoahaz king instead of his father, and he reigned in Jerusalem three months. And the king of Egypt dethroned him, and condemned the land in an hundred talents of silver and a talent of gold, and made Eliakim king instead of his brother, and changed his name to that of Jehoiakim. And Necho took Jehoahaz and carried him into Egypt, where he died.

Jehoiakim reigned eleven years in Jerusalem, and did nothing but evil in the eyes of the Lord. And against this king it was that the king of Babylon made

made war: and he took him, and laid him in irons, to carry him to Babylon. And with him he took also the vessels of the temple, and seven thousand soldiers, the smiths and craftsmen a thousand, &c. 2 Chron. xxxvi. 6. And at his departure he made Jehoiachin king in his stead. And after he had reigned three months the king of Babylon put him down, and took him to Babylon, and made Zedekiah his brother king in his room; and it was in this king's reign that Jerusalem was taken and destroyed; and his wickedness was the principal cause of it; for he had made a covenant with the king of Babylon in the house of God, and given him the right hand of fellowship, and swore fidelity to him in the name of God, and that he held his crown by him, for it was Nebuchadnezzar that had made him king. After he had reigned eight or nine years he rebelled against the king of Babylon, broke his covenant, violated his oath, and hired the armies of Egypt to assist him against Nebuchadnezzar. In the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar and all his host came against him, and besieged him until the eleventh year of his reign. And on the ninth day of the fourth month the city was broken up and taken. It was this king that cut and burnt the prophet Jeremiah's roll, written by the order of God: under him Jeremiah the prophet was put into the dungeon: he was intolerably vile, and both princes and priests followed

his example. *The chief of the priests transgressed very much after the abominations of the heathen, and polluted the house of God which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.* 2 Chron. xxxvi. 14, 15, 16.

The prophet Jeremiah, whom God had made an iron pillar and a brazen wall against this impious king, and all that were in the bond of iniquity with him, seems much concerned that the righteous and the wicked should be involved together in this common calamity: to relieve the prophet's mind upon this matter, God gives him a vision of two baskets of figs. The fruit of one basket was vile, and that of the other excellent; the former represented the wicked, the latter such as obeyed the voice of the Lord. *Thus saith the Lord God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return*

unto

unto me with their whole heart. Jer. xxiv. 5, 6, 7.

It is to these that my text speaks, *Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.* In handling these words, I will

1. Treat of those *who escaped the sword.*
2. Take notice of the prophet's watchword, and of the secret that lay under it, *Go away.*
3. It is repeated, or re-enforced, *Stand not still.*
4. The exhortation, *Remember the Lord afar off.*
5. To let their city have a place in their heart. *Let Jerusalem come into your mind.* And I shall conclude with comparing some things in their case with ours, and go through my text in new testament language.

To begin with those who escaped the sword.

God, in the midst of this surrounding calamity, had set before the darlings of his soul *a door of hope*, and provided a refuge from this blast of the terrible One, when it came as a destroying storm against their walls, and that was submitting their necks to the yoke of the king of Babylon. *And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him.*

him for a prey. For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire. Jer. xxi. 8, 9, 10.

This was the touchstone and the way that God made for the obedient to escape: this was the trial. There was to be no safety in the city of God; no shelter in the temple, the residence of God; no protection at his altar, nor yet in a legal sacrifice; no life or safety, but by flying into the jaws of an heathen and a cruel enemy. And that which made this trial the more perplexing was, the false prophets which the devil sent to withstand, confront, and contradict the prophet of God; this afforded plenty of ground for halting with the simple, who believe every word; and it served to confirm the rebellious in their infidelity. Jeremiah prophesied subjection to the king of Babylon seventy years. *Hananiah comes into the temple of God, and in the presence of the priests and all the people, saying; Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar took away from this place. And I will bring again to this place Jeconiah the son of Jeboiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon. Jer. xxviii. 2, 3, 4.*

God orders his prophet to put bands and yokes upon his neck, in token of Judah and other nations serving

serving the king of Babylon. *And they shall serve him, saith God; and his son, and his son's son.* Hananiah breaks the yoke off Jeremiah's neck, and *spoke in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of the king of Babylon from the neck of all nations, within the space of two full years.* Jer. xxviii. 11. This is the cry of, *Lo, here; and lo, there.* The children of falsehood cleaved to the false prophet, and conspired against Jeremiah; and those of the truth cleaved to the prophet of God; and this manifested the children of God and the children of the devil. Those who trusted in Hananiah's lie were cut off by the sword of the Spirit; the word of God was a favour of death unto death to them, for those were slain first by the sword of God; as it is written, *They come (that is the Egyptians and the Jews) to fight with the Chaldeans; but it is to fill them with the dead bodies of men whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.* Jer. xxxiii. 5. These trusted in a lie; and others, who knew not the voice of God from the voice of Satan, halted between two opinions, till the bread of the city was all exhausted, and the sword of war brought them to a conclusion with a witness.

But those who knew the Shepherd's voice took the warning, and obeyed the voice of the Lord; and to these the word of God was a favour of life unto life; they believed it, and had their life for a prey:

prey: thus *the just lived by faith*. These escaped the sword of the Spirit, for they were neither cut off nor slain by it. And, to confirm these in their obedience and confidence, God sent an awful message to Hananiah, who had been laid in their way by the devil as a stumbling-block. *Go, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel, I have put a yoke of iron upon all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the Lord hath not sent thee, but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year, in the seventh month. Jer. xxviii. 14—17.* This awful judgment upon the lying prophet confirmed them who had obeyed the voice of the Lord and fell away to the Chaldeans; *When the wicked are smitten, the righteous will beware;* and by which they escaped being slain by the sword of the spirit.

And they escaped the sword of justice also. *The sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace. Jer. xii. 12.* But those who yielded the obedience

obedience of faith were screened from this sword: *By fire and by sword did the Lord plead with all flesh; and the slain of the Lord was many.* But those who received the truth, and trusted in the Lord, escaped both the curse of the law and the sword of justice, which always go together: *My sword shall be bathed in heaven, and shall come down upon Idumea, the people of my curse, to judgment; nor shall such be cut asunder, nor have their portion with hypocrites and with unbelievers.* In short, they escaped being slain by the sword of the Spirit; they escaped the sword of justice also, and the sword of war; their souls were to live, and their life was given to them for a prey wherever they came. Which leads me,

adly, To consider their watchword, *Go away.* This captivity had been foretold by many eminent prophets, even by Moses: *And the Lord shall scatter thee among all people, from the one end of the earth even to the other end of it; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.* Deut. xxviii. 64, 65. To this Daniel alludes in his supplications. The royal psalmist predicts this long captivity: *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of*

as a song; and they that wasted us required of us quirt, saying, Sing us one of the songs of Zion. *How shall we sing the Lord's song in a strange land?* Pfal. cxxxvii. But the prophet Isaiah is more full than any upon this head; he not only foretells it, but their restoration from it, and names the king who should proclaim their enlargement, and who shall build both their city and their temple. These prophecies confirmed those in their faith who had obeyed the voice of the Lord by Jeremiah; and, they being instructed by the prophet in the mind and will of the Lord, and being in this secret, he gives them the watchword, before the city was taken, *Go away, stand not still.*

Moreover, he had informed those obedient ones that God had hid his face from this city, and that the temple was to be burnt with fire; and that, if they would seek and find the presence of God, they should find him in the place of their captivity. Therefore he says, *Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.* Ezek. xi. 16. Those therefore that would find God, and all those who pined after the sanctuary service, were to find his presence, and himself a sanctuary, in these countries, and nowhere else. Hence the watchword, *Go away, stand not still.*

Moreover, all their gain in godliness was to be found

found there—I will send them into captivity for their good; mine eyes shall be upon them for good, and they shall live, and return again, and I will give them peace and an expected end. Therefore *go away, stand not still*. Besides, there was no safety but under the yoke of the king of Babylon; he that submits to his yoke, and serves the king of Babylon, shall have his life for a prey. Hence the warning, *Go away, stand not still*. But again, the king of Babylon was God's servant, and to serve him was serving God; and, as the rich and wicked oppressors among the Jews kept their brethren in bondage, into bondage they should go, and be made to know what the yoke of servitude was, who were so fond of yoking others; but those that obeyed the voice of the Lord were to fare much better. *The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.* Jer. xv. 11. Therefore if you will be obedient to the Lord of hosts, and believe his word; if you will have your life for a prey, and live by faith; if you will follow the Lord, who is gone from hence to Babylon; if you will escape the impending judgment and inevitable destruction; if you will seek the promised good treatment, and have the eyes and heart of God upon you for good; if you would enjoy peace, and arrive at the promised and expected end—*Go away, stand not still*.

Again,

Again, God will send no more prophets to Jerusalem in your absence, he will raise you up prophets in Babylon; Ezekiel is already there to meet you in the person of God, to welcome you at your coming, and to be over you in the Lord, and to encourage all them that have obeyed the voice of the Lord by me; and will predict, even there, the same destruction to them who defend the city against the Chaldeans that I do; you will there see that we speak the same things, and tread in the same steps—therefore *go away, stand not still*. I now come to the enforcement of the exhortation,

Stand not still. It will not do to consult carnal reason—she will plead the safety of those who abide in the city and in the temple; but *trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these*. Jer. vii. 4. For God will be a little sanctuary to you in the countries where you shall come—therefore *stand not still*. Consult not with flesh and blood. Nature will argue about the length of the way, the cruelty of the heathen, their abominable idolatry, the strangeness of their customs, their unknown dialect, and the unlawfulness of offering sacrifices to God in a strange land—but the decree of heaven, the predictions of ancient prophets, and the word from God, is, that this land shall lie desolate seventy years—therefore *stand not still*.

Standing still to consider occasions halting, and unbelief will work in those that halt, and the false prophets

prophets will gain an ascendancy over you, and the majority that are led by them will have a sad influence and bad effect upon your minds, to the endangering of both soul and body—therefore *stand not still*, lest by such consultations you stop, yea, turn back, and perish in the public calamity—*remember Lot's wife*, who was ordered not to look back, nor tarry in all the plain—therefore *stand not still*. I have no call to tell you where to go, you know that already, it is to Babylon; there go, there is your safety and your protection; *and remember the Lord afar off, and let Jerusalem come into your mind.*

Remember the Lord afar off, &c. To encourage you to this you have several ancient prophecies, as well as the orders of God by me. *And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from the sword; and*

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they shall fall when none pursueth. But, if they shall confess their iniquity, and the iniquity of their fathers, with their trespasss which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts, be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. Lev. xxvi.

Solomon, in his prayer at the dedication of the temple, and the promise of God in answer thereto, is full to the same purpose. *If thy people sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet, if they shall betink themselves in the land whither they were carried captive, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned and have done perversely, we have committed wickedness: and so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then bear thou their prayer and their supplication in heaven thy dwelling*

dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them. 1 Kings viii. And the answer is, That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever: and mine eyes and mine heart shall be there perpetually. 1 Kings ix.

1—3. These were the prophecies that went before, which were full of counsel and instruction to those who were ordered to go away, and to remember the Lord afar off.

This kind caution was to guard them against the subtilty and thievery of the devil, who watches and lies in wait to steal the word of God out of the heart which is sown in it, that we may become unfruitful. Hence the apostle's exhortation, *We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.* If ever we let them slip, it is by the cunning of the devil, who diverts our minds with some worldly rattle, while he robs the memory of the word of God sown therein—therefore *remember the Lord afar off.* Remember the promises that he hath made to you, of being with you, and a little sanctuary to you; and of his sending you there for

your good, of his setting his eyes and his heart upon you, of the happy return he has promised you, and the peaceable end he will bring you to; and as God is most faithful, so he will without fail make his promise good. Meditate upon these things, ponder them over in your mind. *My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help; therefore in the shadow of thy wings will I rejoice.* Psalm lxxiii. 5—7. Remember the Lord afar off. Remember to put your trust and confidence in him, to rest and rely upon him, and to expect every needful and promised help from him. *Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.* Psal. xx. 6, 7. Remember to call constantly upon his name, and be thankful for his discriminating grace in sparing you from those that have not obeyed the voice of the Lord: for those, to a man, shall fall by famine, by pestilence, and sword; but you are the few hairs that have cleaved to the covenant Head, and are wrapped up in the skirt of him that shall be called *The Lord our Righteousness*. Ezek. v. 3.

And let Jerusalem come into your mind. It is your birth place, and the place of your fathers sepulchres; it hath long been the city of the great King,

the holy mountain, and the residence of the living God, where the Almighty has long put his name. And to this you are encouraged by ancient prophecy. *By the rivers of Babylon; there we sat down, &c. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Psalm cxxxvii. 5, 6, 8.*

It is to Jerusalem, and to the temple there, that Solomon in his prayer directs your eyes to look for help. *If thy people go out to battle against their enemy whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause. 1 Kings viii. 44, 45. Therefore let Jerusalem come into your mind.*

Jerusalem is to be built again, and the temple also; and is to be once more the residence of the Lord of hosts. Cyrus is to build the city, and to found the temple; and he is to let you go free, not for price nor reward, saith the Lord of hosts by his former prophets.

It is to Jerusalem that the promised Messiah is to come; into that city he is to ride, having salvation, meek and lowly, riding upon an ass, and upon a

colt, the sole of an ass—therefore *let Jerusalem come into your mind.*

God will choose Jerusalem again, and take up his abode there, and dwell there, until the desire of all nations shall come. It is in that city that an end is to be made of sin, and reconciliation for iniquity, everlasting righteousness shall be brought in, the Most Holy shall be anointed, and the Messiah shall be cut off, but not for himself—therefore *let Jerusalem come into your mind.*

But again, it is from Jerusalem that salvation is to go into all lands: the law shall go forth out of Zion, and the word of the Lord from Jerusalem. In Bethlehem our hope is to be born, in the land of Zebulun and Naphtali he is to shine, to Jerusalem he is to come having salvation, in the second temple he is to appear in person, in his days Jerusalem is to dwell in safety, and Israel is to be saved; *and this is the name whereby he shall be called, The Lord our Righteousness.* Therefore *let Jerusalem come into your mind.*

Remember what hath been done there, what is promised to you at your return thither, and the wonderful works that are yet to be accomplished in that city, and the salvation which is to go from thence, even to the ends of the earth. Therefore I exhort you *to let Jerusalem come into your mind.*

Having gone briefly through the historical and prophetical part of my text, I shall now endeavour
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to go over these heads again, and to compare some things in their case *with ours*, and to offer you what I have in view in the language of the New Testament.

I have shewn you that this long and tedious captivity was some hundreds of years before predicted by Moses, David, and Isaiah; and often mentioned, especially by the psalmist, in the past tense, which was to shew that it had long since passed in the court of heaven, and therefore was as sure to come upon them as the decree of heaven is sure: and so is this present calamity of ours foretold also. *And there shall be a time of trouble; such as never was since there was a nation, even to that same time.* Dan. xii. 1. The New Testament speaks the same language; it is universal; and is spoken by way of threatening to all those who profess the name of Christ. *And I gave her space to repent of her fornication; and she repented not.* (This is Jezebel, or the whore of Babylon.) *Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation; except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.* Rev. ii. 21—23. In this passage a time is offered to Jezebel to repent; but to no effect. She repented not, nor ever confessed her abominations to God, but persisted in them; for which she is threatened with a bed of languishing

and pining sickness, and there she lies now. The kings of the earth who espouse her cause, encourage it, and profess it, Christ will cast them into great tribulation, except they repent of their deeds; and all such as go over to her, or become her converts, shall be destroyed; *I will kill her children with death.* The next thing mentioned, is a trial upon all the churches; and in this Christ will make himself known as the omniscient God; *all the churches shall know that I am he which searcheth the reins and hearts;* and he will reward both saint and hypocrite, *and I will give to every one of you according to your works.*

Nebuchadnezzar's monarchical statue, or the great image presented to him in his dream, and Daniel's interpretation of it, are well known. At each end of this image a heavy trial falls upon the church of Christ. The empire which began in Nimrod rose to the height of its splendor under Nebuchadnezzar; *he was the head of gold.* And under this golden head the fiery trial, of which my text speaks, fell upon the Jews; and under the ten toes of the image, which are part of iron and part of clay, and which are explained to be ten kings; under these kings this universal trial befalls all the churches.

Moreover, from the time that this trial came upon the Jews, to the expiration of the reign of the golden head, was about seventy years; and from the beginning of the next fiery trial which befalls the New Testament churches, to the destruction of the great whore, called

called Mystical Babylon, will be the same date. According to the teaching which I am now under, and according to what I see, and what I really believe; yea, I have not a doubt but that whoever lives to see it, and compare the one with the other, will find this to be true.

Furthermore, the former trial under the *golden bead* was universal; *Jeremiah was ordained a prophet of the nations*. He was to give the cup of the Lord to all nations: *For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.* Jer.

Rev. i. 5, 16. And the trial which befalls the nations, under the *ten toes*, or *ten kings*, shall be as universal as that was; for it shall reach to all those who have drank of the wine cup of the whore's fornication. *Rev. xvii. 4.* And as *all nations have been drunk with the wine of her fornication (Rev. xviii. 3)*, so all these nations and kings, over whom that great city hath reigned, shall be cast into great tribulation; *for this hour of temptation shall come upon all the world to try them.* *Rev. iii. 10.* But my business lies with the people of God, and therefore I shall bring in no more of the calamities that are threatened to the nations at large, than what is needful to help me in the things I have in view.

The trial that I am about to treat of, is called a *temptation*; which word doth not always mean the evil

evil suggestions of Satan, or the enticements and allurements which he makes use of to draw people into sin, but it often means the trials that God brings his people into, and the tests that he puts them to: *and the Lord did tempt Abraham.* Abraham might have some godly jealousies and suspicions of his own heart, whether he did not indulge too inordinate an affection for this long-looked-for and much expected heir of promise; and therefore God tempted and tried him, not to evil, nor with evil, for in this sense God tempteth no man; every man that is tempted in this way, is drawn away of his own lust and enticed. Nor did God tempt Abraham that he might know what Abraham's faith and heart was, for God could not be ignorant of these things; but God intended that Abraham should know his own integrity, and the power of that grace that God had put into him. Moreover it is called a temptation on various accounts.

First, because he is ordered to do that which is contrary to reason, to nature, and to all laws, human and divine, and that was, to murder his own child, without any crime laid to his charge, or without doing any thing worthy of death or of bonds.

2dly, He was ordered to do what God never intended he should do; and this taught Abraham this lesson, that God accepts the will for the deed—*If there be first a willing mind, it is accepted;* and *God received Isaac in a figure,* or as figurative of a better sacrifice.

3dly,

3dly, This temptation tried Abraham sorely in this: it was in Abraham, and in his seed, that the nations of the earth were to be blessed; in Isaac the covenant was to be established, and the seed of Isaac was to be as innumerable as the stars of heaven. But how was this to come about if Isaac was to be no more? *Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.* Heb. xi. 12.

And, lastly, this trial was to let Abraham know the power of grace in his own heart; for Abraham obeyed, and went at God's command, and was determined to slay his son, rather than keep him as a rival to God. This proved to Abraham that grace reigned, and that God was supreme in his affections: hence the great encomiums; *By myself have I sworn, saith the Lord, because thou hast done this thing, and not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thee: and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice.* Gen. xxii. Now this is called a temptation.

Again. The very heavy trial of the children of Israel in Egypt is called the same. Moses and Aaron gather the elders of Israel together, and inform them of the appearance of God to them, and of their being sent to deliver them from their yoke of bondage: but, instead of a speedy deliverance, as they expected, a yoke ten times heavier comes on them.

them. Task-masters are appointed over them; a double tale of bricks is demanded, no straw is allowed, and the old men are beaten, because they cannot perform impossibilities. This embitters their souls, insomuch that they rebel against Moses and Aaron. *And they met Moses and Aaron, who stood in their way, as they came forth from Pharaoh; and they said unto them, The Lord look upon you, and judge: because you have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their bands to slay us.* Exod. v. 20, 21.

The fiery trial at the Red Sea, and the following one, of going three days in the wilderness without water; and that of the want of food till the manna fell; the judgments that befell the rebellious, which at times endangered the lives of the whole multitude, and the terrible majesty of God at the giving of the law, which was such as none before ever heard and saw, and yet lived; are all called temptations. *Hath God ever assayed to go and take him a nation, from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did before your eyes?* Deut. iv. 34.

Moreover, these temptations fell upon Pharaoh and upon all the Egyptians; for Moses was confronted by the magicians. Every time Pharaoh and his servants hearkened to Moses, and submitted themselves,

themselves, there was respite; and every time they hearkened to the magicians, and rebelled, then the judgments came on. When God sent hail and fire to destroy all that were in the field, both man and beast, all the Egyptians that feared the Lord took their cattle and servants home, and saved them; but those who abode by the magicians, and feared not God, left them in the field, and they all perished.

Evil angels also were sent among them; these, by the magicians, influenced and pushed on Pharaoh and his people, till Egypt was destroyed, the first-born slain, and Pharaoh and all his host drowned in the Red Sea. All these were temptations upon the Egyptians; they rebelled against God, and God gave them up to believe lies, that they might justly be damned; for shutting their eyes against all the displays of his almighty power, and for rebelling against the word and counsel of the Most High. All these are called temptations. Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. The great temptations which thine eyes have seen, the signs and those great miracles. Deut. xxix. 23.

The subject now in hand was similar to this. The first command is given to God's own professing people, which is, that the king of Babylon (says God) is my servant; and every Israelite that falls away to the Chaldeans shall live, and have his life for a prey, and they shall go forth into captivity for their good, and God promised he would be a little sanctuary.

sanctuary to them. The next command is to all nations; and this command was to be sent to all foreign princes by their servants, the ambassadors that came to the court at Jerusalem. *Thus saith the Lord to me, Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem, unto Zedekiah king of Judah. And command them to say to their masters, Thus saith the Lord of hosts, the God of Israel, thus shall ye say to your masters, I have made the earth, the man and beast that are upon the ground, by my great power, and by my out-stretched arm, and I have given it to whom it seemed meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beast of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kingdoms shall serve themselves of him. And it shall come to pass, that the nation and kingdom that will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with famine, and with the pestilence, until I have consumed them by his hand. Jer. xxvii. 2—8.*

This is the command of God by his servant Jeremiah, whom he had ordained a prophet to the nations :

tions: and such times of trouble are God's temptations, trials, and touchstones, by which he puts men to the test; and that which makes it so is, the devil stirring up rebellious sinners to counteract and to try to resist the will of God, and lead men to rebel against it. This was the case in Egypt; Moses and Aaron are sent to declare the will of God, and Satan sent Jannes and Jambres to oppose them: and though the magicians and their folly were manifested, and they were obliged to acknowledge *the finger of God*; and although they could not stand before Moses, for *the plague of the hail was upon the magicians*, yet they pushed Pharaoh on, till *I (saith God) made the nations shall at the sound of his fall, when I cast him down to hell. Ezek. xxxi. 16.*

In Jerusalem's still the devil acted the same part. Jeremiah declares the will of God to the children of Judah, that they should serve the king of Babylon seventy years; many false prophets rise up against him, and Hananiah at the head of them; *and the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without inhabitants? And all the people were gathered together against Jeremiah in the house of the Lord. Ch. xxxvi.* Whatever God said by his prophet, these false prophets contradicted. Jeremiah prophesied that the sword of the king of Babylon and the famine shall come; the false prophets declared, *Ye shall not see sword,*
neither

neither shall ye have famine; but I will give you assured peace in this place: but, says God, by sword and famine shall those prophets be consumed. Jeremiah assures them of a seventy years captivity; Hananiah, after some of them went forth, promises their safe return within two years: and these prophets led the people to trust in a lie; and by such false prophets they were encouraged to endure the terrible siege, and to defend themselves to the last extremity: and though they had seen the threatened destruction of Hananiah, yet they went on; and all this time they fought against God himself, till by sword, famine, and pestilence, they and their false prophets all perished together.

Those who at first obeyed the voice of the Lord, and fell away to the Chaldeans, and were gone to Babylon, met with the promised blessing of God's being with them there; and found that Ezekiel was raised up of God to teach and instruct them in Babylon: yet the devil had not done with them, for he raised up some of his own tools to withstand that prophet, and these had seduced not a few. *For thus saith the Lord of hosts, the God of Israel, Let not your prophets and your diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith the Lord. For thus saith the Lord, That after seventy years be accomplished in Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place.*

place. For my thoughts toward you are thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. Because ye have said, The Lord hath raised us up prophets in Babylon. Jer. xxix. 8—11.

The work of these wicked men in Babylon was, to blame those who had fell away to the Chaldeans, and who had submitted themselves to the yoke of this captivity; and they likewise wrote into Jewry, to encourage them who maintained the siege in Jerusalem; to whom God by his prophet replies, *Know that thus saith the Lord of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth with you into captivity; thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, and with famine, and with pestilence, and will deliver them to be removed into all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them: because they have not hearkened to my words, saith the Lord; which I sent unto them by my servants the prophets. Jer. xxix. 16—19.*

Of these desperate rebellious wretches there were three raised up by the devil in Babylon, who appeared at the head of all the rest, namely, Shemaiah,

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Zedekiah,

Zedekiah, and Ahab. The first of these writes a letter to all that dwelt in Jerusalem, and to the priest, against Jeremiah the prophet, in the following manner: *To Zephaniah the son of Maaseiab the priest, and to all the priests, saying, The Lord hath made thee priest in the stead of Jeboiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks: now therefore, why hast thou not reproved Jeremiaah of Anathoth, which maketh himself a prophet to you? for therefore he sent unto us in Babylon, saying, This captivity is long, build ye houses and dwell in them, and plant gardens, and eat the fruit of them, &c. &c. Jer. xxix.*

To these three men God orders his prophet to send the following message: *Therefore, thus saith the Lord, Behold, I will punish Shemaiah the Nebelamite and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the Lord, because he hath taught rebellion against the Lord.* And to the other two false prophets God sent the following awful sentence: *Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name, behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes. And of them shall be taken up a curse by all the captivity of Judah, which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom*
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the king of Babylon roasted in the fire; because they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded, even I know and am witness, saith the Lord. Jer. xxix. 21—

23. These were false prophets among God's own professing people, whose whole work was to destroy the unwary, seduce the weak, and encourage rebellion against the Lord.

And now, if we look into the heathen nations, which God had ordered to submit to the yoke of the king of Babylon, upon these conditions, that those who obeyed his voice should enjoy their lands, and those who did not should be pursued by the sword, famine, and pestilence, till they were consumed by his hand: and among them we shall find another sort of rabble raised up by the devil to seek their ruin. Hence the caution that God sends them, to guard them against their hour of temptation: *Therefore hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you, to remove you far from your land, and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord, and they shall till it, and dwell therein. Jer. xxvii. 9—11.* And now we will come nigher home.

The scriptures threaten us with a time of trouble as well as they; and this trying time is not only foretold; but it is felt at this present hour by many: *And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.* Dan. xii. 1. Take notice here of the strangeness of this time of trouble—it is such as never was since there hath been a nation upon the earth: nor will all the annals of time furnish us with an account of such a time as the present time. But in this time of trouble—the Prince of Peace shall stand up—and shall appear in the behalf of his people, who is their mediator and deliverer, and he will display his power in behalf of his own elect. *Thy people shall be delivered*—Daniel's people are the people of God, whether Jews or Gentiles, as it follows, *they shall be delivered, every one that shall be found written in the book; that is, every one whose name is found written in the book of life.*

Again. This time of trouble is alluded to in the Revelation by John; *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.* Rev. iii. 10.—Daniel's time of trouble is here called an hour of temptation; and as the elect are to be delivered by Michael,

chael, here Christ says, *I will keep them from being taken and destroyed in this hour of temptation*, even those that keep the word of my patience. Once more. *Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.* Rev. iii. 2, 3. Both these passages of scripture mean one and the same time of trouble, called an *hour*: those that keep the word of his patience, he will keep from this hour of temptation; but those that do not repent, and remember how they have received and heard, those that do not hold fast, nor watch, he will come on them as a thief, and they shall be so much taken up with other things, that they shall not know what hour he will come upon them; and this is exactly the case with thousands in our day. But it may be objected, the church that is exhorted to watchfulness is the church of Sardis, but that which is to be kept from the hour of temptation is the church of Philadelphia. To which I answer, the interval is not long between the setting and rising of the sun. The shadows of the evening have been long stretched out over us, and we are got far into night and into darkness; but there is a glorious day before us, and what is said to us in the night, vibrates in their ears who are to rise in the dawn of

the following morning; the seed, or the young daughter of the present church, will be the mother of the next. The darkest hour that this church will come to, will be that in which the witnesses will be slain; then this present dark state of the church passes away, and the brighter succeeds. But many of the same witnesses, which will be figuratively slain in that night, will, after three days and a half, rise again, in the morning of the next church state, and go on with their usual work as soon as the Holy Spirit raises them up again. (Read Rev. xi. 7—11.)

But to proceed with the parallel.

What was God's declaration to the heathen nations? Why, it was this: I have made the earth by my power, and I have given it to whom it seemed meet to me to give it; and I have given all these nations into the hand of the king of Babylon my servant, to serve him, and they shall serve him and his son, and his son's son; and I have given him the beasts of the field also: and the nations that serve him shall stand, and they that do not shall be destroyed by his hand. This time of trial was a lively type of ours.

And what was God's command to his own professing people? Why this: he that falls away to the Chaldeans shall have his life for a prey, and I will set mine eyes and my heart upon him for good, and he shall live and return again; but them that will not put their necks under the yoke of the king of Babylon, they shall be pursued by the sword, by
famine,

famine, and by pestilence; they shall be for an astonishment. a hissing, and a curse.

And now, what is the declarative will of God to us, upon whom this second trying hour is come? Just the same as it was to them. *By me kings reign, and princes decree justice. By me princes rule and nobles, even all the judges of the earth.* Prov. viii. 15, 16.

This is the revealed will of God to us, that there is not a king that reigns, a prince, noble, or judge, that rules in all the earth, as civil magistrates, but what reign and rule by him.

And what is his command, his watchword, and his warning, to us? Just the same as it was to the Jews of old. *Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*

Rom. xiii. 1, 2. This warning to us under the present time of trial (by Paul), is exactly the same as that by the prophet Jeremiah. All nations, says God, shall serve the king of Babylon; let every soul be subject to the higher powers. I have given all these nations into the hand of my servant the king of Babylon: the powers that be are ordained of God. He that did not submit his neck to the yoke of the king of Babylon, adhered to a lie, and was seduced and ruined as a rebel against God: he that resisteth the power, resisteth the ordinance of God. The rebels were delivered up of God to be

a reproach and a proverb, a taunt and a curse, in all places whither God drove them. Jer. xxiv. 9. Yea, says God, I will make this city a curse to all the nations of the earth. Jer. xxvi. 6. These rebels were cursed according to the law; and those that resist shall receive to themselves damnation according to the gospel. Those that obeyed the Lord's voice by the prophet, lived, and he promised them, saying, Surely I will cause the enemy to entreat thee well in the day of evil: and his word and promise to us is, rulers are not a terror to good works, but to evil: do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. Rom. xiii. 3, 4.

But that which made it a sore trial in the days of old was, the cursed work of *the ministers of Satan*. The magicians pushed Pharaoh and all his host to destruction. Among the nations, dreamers, diviners, and enchanters, drove many of them upon the thick bosses of God's buckler. And among the Jews lying prophets brought thousands to perish by sword and famine, who were cut off with a lie in their right hand, in the very act of rebellion, and under the curse of God; and so it is now. Among the nations there is that self-deifier, that enchanter, that hath bewitched and destroyed thousands; I mean *Tom Paine*; who not only opposes the servants of the Lord, as the false prophets did in the days of old, but ridicules and blasphemes both God and the Bible. No wonder that he
ridicules

ridicules the powers on earth, *when he hath set his mouth against the heavens, and his tongue walks through the earth.* Psalm lxxiii. 9. And this monster in human shape hath not a few proselytes in his bonds of iniquity: and those who die holden in these cords of their sins, *shall receive to themselves damnation,* saith our great apostle. *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.* Rom. xiii. 5. Ye must needs be subject, not only through fear of wrath, but ye must be subject to those civil powers that are of God, or you cannot *keep a conscience void of offence toward God.* Tom Paine was aware of this, and therefore was under the necessity of ridiculing, blaspheming, and exploding the Bible, and all the light of divine revelation, in order to make room for the Age of Reason, or for the age in which deified reason is exalted. However, this is not a new god, or a god newly come up; this high thing, this vain imagination, was brought forth, and set in opposition to the King of Jacob in Isaiah's days, Isa. xli. 21. This same god was brought forth "by Zedekiah and Ahab, whom the king of Babylon roasted in the fire."

Thus the nations now are furnished with an enchanter, as in the days of old. And if we come nearer home, we shall find false prophets among us, as the Jews had among them.

Mr. Brothers has told us what he is, and what he was appointed to do; what calamities were coming upon us; and, like Bar Co-cab, the false messiah,
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he was going to take both Jews, and as many Gentiles as pleased to follow him, to the Holy Land. Great numbers were assembling, others letting their business, or retiring from it, getting their property together, to be ready at an hour's warning; and some have been, in their own imaginations, as far as the island of Cyprus; but though they have been often thus absent from us in spirit, yet their bodies, or their sepulchres, are with us to this day. Not a few hypocrites had their beards shorn, *and their beels made bare*, by this artificer. Jer. xiii. 22.

After this bustle of Bar Co-cab was a little abated, the devil raised up another, a mere boy; this seems to have been one that was a lunatic from the cradle, for a strange spirit hath often taken him. This Thudas came forth to perform greater things than those of Judas of Galilee in the days of the taxing; he was to convert the Jews before there is the least appearance or sign of the fulness of the Gentiles coming in. But did any of the rulers or the Pharisees, among the Jews, believe on either of these men? No; they suspected the cheat, they had been too often bit by the devil before, and therefore proceeded with caution. However, many of the Gentiles received them, as they came in their own name (for they never favoured of any other), especially the latter; for he was a very young man, his word was attended with great power among the ladies. A little like a former exhibition in Shiloh, when four hundred Benjamites caught four hundred

hundred of the dancing daughters of Shiloh in one night. Judges xxi. 21. This was casting the net on the right side of the ship with a witness, and this late conversion of the Jews ended somewhat in the same way in appearance; only with this difference—the struggle with the Benjamites was, who should catch the dancing ladies; but the scuffle among our dancing girls was, who should catch the Benjamite. However time and effects, as well as their own presumption, hath shewn us that none but the devil sent both these.

We may come a little nigher home yet. Not a few of various denominations, yea among the dignified and among the decent, are nothing else but false prophets; yea, the nation swarms with them, *and who are not at all afraid to speak evil of dignities*; their looks and words both tell you that *they neither fear God, nor honour the king*. These help forward the calamity; they preach rebellion against the Lord, and are the snares and traps of Satan in this hour of temptation; and so it will appear in the end, whoever lives to see it. For if those who resist the civil powers shall receive to themselves damnation, for this is the threatening of God in this hour of temptation, then what can become of the proselytes of those men who enforce and encourage little else, and whose proselytes breathe out such malice, revenge, blood, and slaughter? What spirit is this? Why, the same that influenced the high-priest and people of the Jews against Christ. And what spirit
was

was that? The Saviour tells them, *this is your hour, and the power of darkness.* Luke xxii. 53. Wherever this spirit dwells, there the devil reigns. *If ye were the children of Abraham (as all believers are), ye would do the works of Abraham; that is, they would obey the Saviour's voice, keep his word, and love his name. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father: for ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* John viii. In this passage Christ excludes all the spiritual children of Abraham from these works of darkness. *I tell you the truth* (says Christ), *and ye believe me not.* They rejected the word of the Lord, and trusted in a lie, and sought to kill the Lord of life; and such are of their father the devil, for no lie is of the truth, no liar enters the heavenly Jerusalem; and he that is angry with his brother without a cause, is a murderer; and no murderer hath eternal life abiding in him. Why are the higher powers hated? Why; because they are the higher powers. Who made them so? Why, God. Then he that resisteth the power resisteth the ordinances of God, and fights against him, and they that resist shall receive to themselves damnation.

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The next thing, in the ancient story of the Jews, which I shall consider is, that most dreadful sin of perjury, which at that time was one of their leading national crimes. God orders the Jews, by Jeremiah, to proclaim deliverance to every bond-man and bond-maid among them that were Jews, according to the law of release, which was to be proclaimed on the year of jubilee; and at this time the king of Babylon's army was against Jerusalem, and against all the cities of Judah. This they obeyed; they made a covenant in the house of God, and confirmed it by cutting a calf in twain, and passing between the two parts of it, and let their Hebrew servants go free, and, I think, they swore to it; for they are charged with swearing falsely, *Will ye steal, murder, and commit adultery, and swear falsely, —and come and stand before me in this house, which is called by my name? &c.* Jer. vii. 9, 10. When they had set their servants at liberty, the Chaldeans went away and left the city; and as soon as this was done, they returned and took all their servants back again into bondage.

The king likewise had perjured himself; for when the king of Babylon set him on the throne, he swore allegiance to him, but afterwards rebelled, and hired the forces of Egypt to assist him. Hence the heavy charge — *But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break*
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the covenant, and be delivered? As I live, saith the Lord, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh, with his mighty army, make for him in the war. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Ezek. xvii. 15—18. False swearing seems to be the crying crime of their nation; and the same is the leading crime of ours, in this hour of temptation which is come upon us. No small number among us, who have took oaths to be true and faithful to our present sovereign, are now most false, unfaithful to him, and filled with a spirit of rebellion against him; this is exactly the same crime as that of the Jews of old.

Our oaths are as follow.—The oath of allegiance runs thus:

“ I do sincerely promise and swear, that I will be faithful, and bear true allegiance to his majesty King George. So help me God.”—The oath of supremacy thus:

“ I do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes, excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person,

person, prelate, state, or potentate, hath, or ought to have, pre-eminence or authority, ecclesiastical or spiritual, within this realm. So help me God." The oath of abjuration is after the following manner :

" I do truly and sincerely acknowledge, profess, testify, and declare, in my conscience, before God and the world, that our sovereign lord King George is lawful and rightful king of this realm, and all other his majesty's dominions thereunto belonging. And I do solemnly and sincerely declare, that I do believe, in my conscience, that not any of the descendants of the person who pretended to be Prince of Wales during the life of the late King James the Second, and since his decease pretended to be, and took upon himself the stile and title of King of England, by the name of King James the Third; or of Scotland, by the name of James the Eighth; or the stile and title of King of Great Britain; hath any right or title whatsoever to the crown of this realm, or any other of the dominions thereunto belonging. And I do renounce, refuse, and abjure, any allegiance or obedience to any of them. And I do swear, that I will bear faith and true allegiance to his majesty King George, and him I will defend, to the utmost of my power, against all traitorous conspiracies and attempts whatsoever, which shall be made against his person, crown, and dignity. And I will do my utmost endeavour to disclose and make known to his majesty, and

and his successors, all treasons and traitorous conspiracies which I shall know to be against him, or any of them. And do faithfully promise, to the utmost of my power, to support, maintain, and defend, the succession of the crown against the descendants of the said James, and against all other persons whatsoever; which succession, by an act, entitled, ' An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject;' is, and stands, limited to the Princess Sophia, Electress and Duchess Dowager of Hanover, and the heirs of her body, being Protestants. And all these things I plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain and common sense and understanding of the same words; without any equivocation, mental evasions, or secret reservation whatsoever. And I do make this recognition, acknowledgment, abjuration, renunciation, and promise, heartily, willingly, and truly, upon the true faith of a Christian. So help me God."

How many great men in high office and places of trust; how many officers in the army and navy; how many ministers in the churches and meetings; how many parish officers and officers of excise; how many soldiers and sailors, &c. &c. in the present hour of temptations, and according to the spirit that is at this time gone forth in the world, lie

involved in this guilt of perjury, and detained in the chains of their sins, as rebels against the throne of heaven.

But what is an oath? Many make very light of it, and tell you they take a glass afterward, and swallow it down: that is easily done, because of the assistance of Satan, who is always present at the taking of a false oath, as he is with a self murderer, to lend a hand; and the reason of Satan's presence is, because God is not in all their thoughts. But although an oath is easily swallowed down, it is not so easily purged off. An oath was a light thing with Esau; he sold his birthright for a mess of pottage, and *swore by God* at the sale of it. Parting with his birthright was despising regeneration and God's predestination to the adoption of sons; and when he found that the birthright and the blessing were inseparable, he changed his mind, and would have willingly been perjured, if God, who was called in as a witness at the sale, would but have connived at his sin, and proved false to the purchaser: but he found no place of repentance in the immutability, faithfulness, and truth of God; no, nor yet in the bowels of his long-suffering mercy, nor in his eternal love in the Messiah—and there is no other place where real repentance can work, flow out, or be drawn forth, but in these.

There must be something very dreadful in a false oath, or God would never have dealt so hardly with Zedekiah, who swore falsely to the king of Babylon.

He was of the royal house of David, and king over the people of God, and tried to the utmost to escape the vengeance of the Chaldeans; he fled by the way of the plain, and many of his body guards stuck to him, till the Chaldeans pursued him; they took and brought him to Riblah; all his wives, concubines, princesses, and ladies of honour, were brought forth to the king of Babylon's princes; all his children were slain before his face, and afterward his own eyes were put out, and he was bound in chains, and carried to Babylon, where he died; and all this was no more than what was foretold him by God, who spoke by his prophet Jeremiah.

An oath is for confirmation, and to put an end to all strife; for by it a man appeals to the high court of heaven, and calls upon the faithful and true Witnesses to bear testimony to the truth and integrity of his heart; and the other party, or parties, are to be contented with this, knowing that if he swears truly, his righteousness, which he vindicates in this his appeal, shall be brought forth as the light, and his just dealings as the noon day; but if falsely, that his sentence shall be more just, and the execution of it more dreadful, than can be pronounced or executed by all the courts of nations, because it will be inflicted on the soul as well as the body.

An oath is going the farthest step that a man can go in assuring another of the truth and sincerity of his heart. It is a laying one's own soul,
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and the salvation of it, as a pledge to a friend before God, and in his name affirming the truth we advance, at the expence of it.

Holding the Bible in our hand, implies that we hold the truth therein contained as our rule of faith and practice; kissing the book, signifies our cordial embracing the things therein revealed; and calling upon God to help, is imploring his strength in our behalf, to enable us still to hold fast and embrace the things that make for our peace, and that we will forfeit all right and all claim upon God, his word, his providence, and his grace, his mercies, and his blessings, which are contained in his word, if we call upon his sacred name to bear witness to a known and wilful lie.

He that takes the oath of allegiance to a prince, must yield obedience to him; *I counsel thee to keep the king's commandment, and that in regard of the oath of God.* Eccl. viii. 2. Some talk of a compulsive oath—no man can compel me to challenge the perfections of God, either to cover a lie or to defy him to avenge it. It is said of the king of Judah, that the king of Babylon made him swear; but God, who is not mocked, gave him up to hardness of heart as soon as he had violated his oath. *Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled*

against the king of Babylon, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning to the Lord God of Israel. 2 Chron. xxxvi.

II—13.

Perjury and rebellion against the higher powers are the two principal snares and traps of Satan, in which he catches and entangles thousands. In this *hour of temptation* these are the sins which the tempter lays at poor sinners doors; and when either of these are admitted in, they pave the way for Satan himself to come into the heart. The devil was the first murderer; and when he takes possession, he keeps revenge, malice, blood, and slaughter, boiling up in the heart, as he did in the heart of Cain: and sure I am, that no power under heaven can cast this spirit out, but that of God himself. Tom Paine was involved in the guilt of perjury before he wrote, for he had been an officer in the excise; and when he had broke through his oath, he soon breathed forth his rebellion against the higher powers; and since that against God himself.

But in the fear of the Lord is strong confidence; and his children shall have a place of refuge. The obedient Jews found God a little sanctuary in Babylon. The nations at large, who obeyed the voice of God, kept their own lands, and were under the protection of Providence, when thousands of the others perished: and though some few of the Jews might gain settlements in Babylon and elsewhere, and being not suffered to return with the rest of the Jews at their re-
turn

turn from captivity, might think themselves safe and secure enough, but not so, for seventy years after their going forth, God sent his curse after them, which was to dwell with them till their very houses were consumed by it. *Then I turned, and lifted up mine eyes, and looked, and behold, a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll, the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off as on this side, according to it: and every one that sweareth, shall be cut off as on that side, according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.* Zech.v.1—4.

This flying roll contained the same with that which Zedekiah burnt. The prophet was ordered to write another; and this part of the roll, that fled to Babylon, contained the curses denounced against the rebels: *there is no going from God's Spirit; there is no fleeing from his presence.*

Nor is our nation the only one that is plunged into this guilt of perjury. I have no doubt but the greater part of those who brought the French king to the block were those who had sworn true allegiance to him: this may be read in the judgment that overtook them. Yea, the whole Roman em-

pire seems to be infected with this present prevailing sin of nations; and it must be so; *for this hour of temptation shall come upon all the world, to try them that dwell upon the earth.* Rev. iii. 10. Wherever this spirit of disaffection runs, thither the temptation goes; and Satan will ply them the hardest with it, who have bound themselves to their sovereigns with the most sacred oaths.

And any watchful eye may see the wrath of God pursue the false swearers. Two persons, if I forget not, called ministers of God, who had taken the above oaths, are gone to Botany-bay: one, if not more, are, or have been, confined in gaols; and how many of the perjured sailors came to an ignominious death, I cannot tell; but two of them, if report be true, confessed before their awful exit that their first step to ruin was reading Tom Paine's books: in these, Paine's sins are open beforehand, and gone before him to judgment; and those who stole away the king's frigate, and murdered their officers, and then carried her into one of the ports of Spain, will not escape the justice of God.

I believe the time of the Jews' temptation lasted some years, from the rumours of the war to the taking of the city; and no doubt but this was done, that all who feared God might escape; *for he is long suffering to us ward.* And this of ours, which is a reacting of that, hath continued a good while, and no doubt for the same purpose; for many who, I believe, fear God, are at this time entangled in Satan's snare, who

must come out of it; *for they must be kept from this hour of temptation* (or from being ruined by it) *who keep the word of his patience.* I have known some pious souls who, by the infernal diligence of unfeeling men, have been sadly stiffened in the neck by Satan, as well as Zedekiah; but God hath convinced them of their error, and undeceived them, and their souls have smarted sorely for their madness. One of these is a gentleman of the faculty, now living at Woolwich. These have escaped the snare of the fowler, and so it must be; *for he that feareth God shall come forth of them all.* Eccl. vii. 18. . God's command to us is, *Let every soul be subject to the higher powers.* His promise is, *Do good, and thou shalt have praise of the same.* Yea, and a good conscience: *Ye must be subject, for conscience sake.* This is our watchword in this hour of temptation. His threatening is, *They that resist, resist the ordinance of God, and shall receive to themselves damnation.* This is God's sentence and denunciation against the rebellious; and thus *I have given a portion to seven, and also to eight; for I know not what evil shall be upon the earth.* Eccl. xi. 2. Many warnings and cautions have I given you from this pulpit, when the devil sent forth one of his drummers to beat a march to the Holy Land: I told you it was a trick of the devil, which gave great offence to some, who soon after prepared for the journey; but they have been ashamed to show their heads since. When the great converter of the Jews fell down from the moon, I

told you he was nothing but a presumptuous impostor; and the expedition to convert the pagans was nothing else but one of Satan's rattles, intended to make a stir, and collect a crowd together, only to amuse them, and divert their minds from attending to the things that make for their peace. And when that great power, like Simon Magus, came among you from Plymouth, who had studied the art of moving the passions, I told you that the devil, and none but the devil, was in him: and in which of these assertions have I appeared a false prophet? Here I am; testify against me: but you cannot; nor shall you find me a false prophet in this matter.

Moreover, you have heard that God hath promised, that in every temptation he will, with the temptation, make a way for his people's escape, that they may be able to bear it. Israel escaped in Egypt, when Pharaoh and his host, who rebelled against God, were destroyed. Those that obeyed the voice of God by Jeremiah, fled to Babylon, and found God, and several eminent prophets raised up there: Daniel was a minister of state; Mordecai in the house of Haman; Esther queen of the empire; and Ezra was the king's cup-bearer. The heathen nations, who yielded obedience to God, kept their kingdoms. Just before Jerusalem's last destruction, the watchwords went forth: *Behold, the judge standeth before the door; whereby we know it is the last times; wrath is come upon them to the uttermost.* When the rumours of the Romish war went forth, the children of the day

day were upon the watch; and when the army came into Judea, they fled to Pella; and so it will be now. Let us consider what the Lord says to us; for it is to us the following words are spoken: *Be watchful, and strengthen the things which remain, that are ready to die.* Be watchful, and see the frame and state thou art in; take notice of the truths you hold, and hold fast, that you lose nothing. Observe God's judgments abroad in the earth, and what is coming on, and watch over each other, that ye be not carried away in this hour of temptation.

The next words imply that many are already turned aside after Satan, and that others were much infected; hence the command, *Strengthen the things which remain*, which remain with you, and which are not carried away, and which *are ready to die.* These *things* are the vessels of mercy, which are staggered, stumbled, and weakened by the many that are led into rebellion, concluding they shall never bear up, and hold out, and halting between the word of God and the cry of thousands in a profession, ministers as well as people, and who are looked up to as men of great knowledge and wisdom; but *their wisdom perverts them.* Remember therefore how thou hast received and heard, and hold fast and repent. You have heard the doctrines of the everlasting gospel, and you have heard the will of God revealed to you, that you must be subject to the higher powers. This last part of the will of God many of you have relinquished and given up: and
remember;

remember, that God is the author of that part of scripture as well as of all the rest; and as Satan hath made such a successful attack upon you, he will not quit the field till he hath got the whole, for the whole is in danger: to deny any one part to be true, is to deny the whole, and make God a liar, for no lie is of the truth. Some professors are gone so far already, that, when they are pressed hard upon this head, they are obliged to confess, "they do not believe the Bible." Hence the exhortation that Jesus by his angel sends to us, *Remember how thou hast received and heard, and hold fast.*

But why are we so charged by the Lord to hold fast? Because our safety lies in it. *Those that keep the word of his patience, he will keep* (from being carried away by Satan) *in this hour of temptation.* Rev. iii. 10. In the next place, those that fear God, and have been led astray by it, are exhorted to repent; for this trap of the devil hardens the heart, and makes men vain, proud, and self-conceited. If you argue with them, and bring forth the will of God to them in his word, it makes no impression; they bring forth their strong reasons against God himself; and sure I am, that nothing but evangelical repentance can save these from destruction, and set them down at the Saviour's feet to receive and obey his word. The devil, by the instrumentality of Tom Paine, having come down among us in great wrath, gives me some room to suspect, that he knows he hath but a short time, before that infernal head will be
sounded

wounded over divers countries. Perhaps this temptation that is now abroad in the earth is something preparatory to what is yet to come. The long dispute between Michael and the devil, in the days of Jeremiah, was *to separate the vile from the precious*; and when this division was made, the sword of war determined the point, the rebels perished, and the righteous lived.

At that time the devil had got the army of the Jews on his side, as well as the king, the princes, the priests, and the false prophets. Hence you read, *that Jeremiah went forth to go into Benjamin; and when he was in the gate, the captain of the ward took him, saying, Thou fallest away to the Chaldeans: and the princes were wrath with him, and smote him, and put him in prison.* Jer. xxxvii. 15. Now this present hour of temptation is to make the same division. *And I will purge out from among you the rebels, and them that transgress against me: and I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord.* Ezek. xx. 38. This same work is now going on in our barn floor; the chaff from the wheat is separating, carnal professors and hypocrites, the devil is gathering them together, by Tom Paine's books, and our false prophets; and in the bond of iniquity he holds them fast, while those who do know their God cleave to him, to his servants, and to his word, in the bond of love. And something, which perhaps is yet to come, will determine
this

this branch of the controversy of Zion; for not the rebels, nor the wicked who join hand in hand, shall escape, but *those who keep the word of his patience, in the love of it*; and this part of it in particular, *be subject to the bigger powers*: these he will keep (from being carried away) *in this hour of temptation*. Hence the following condition, spoken by way of threatening; *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee*. Rev. iii. 3. These words plainly imply, that those who are obedient, believe his word, and watch his hand, and his judgments which are abroad in the earth, shall have timely notice, and know, in due time, when he comes, and what he means to do, so as to escape; *for he will reveal his secrets to his servants the prophets*. But those professors, who are led away by the devil into this damnable delusion, will be given up to blindness of mind, insensibility, and hardness of heart; their heads will be stuffed with politics, their hearts with malice and murder, and all their hopes and expectations will be upon anarchy. To these, saith Christ, *will I come as a thief* (in the night), *and thou shalt not know what hour I will come upon thee*. Those who shall escape this perilous hour are pointed out in the following verse: *Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy*. Rev. iii. 4. These ~~were~~ not polluted with adultery or fornication, neither with perjury, rebellion, damnable heresy, nor superstition;

superstition; and these shall still walk with Christ, when many shall fall off; and walk in white, when many are defiled and polluted; and shall be counted worthy, when the hypocrites' hope shall perish, and their trust shall be in a spider's web.

I shall now consider over again the watchword in my text, *Go away, stand not still*. They knew before where they were to go to, and what they were to meet with when they went; and now an opportunity offered for their escape, and therefore he gives the watchword, and enforces it, *Go away, stand not still*. This strange work will be brought to pass again, when the most perilous time, the hottest hour comes on, which, perhaps, may be very violent, but very short: and as then, so now, Christ will be a strength to the needy in his distress, should the blast of the terrible ones send a storm to the wall. Christ is a hiding-place himself, and he will provide a retreat for those who obey his voice in this degenerate age. *Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a moment, till the indignation be overpast*. God revealed his secret to Jeremiah, and he gave the watchword to all that attended him, cleaved to him, and obeyed the voice of the Lord by him. And so it will be again, when the righteous are fixed in the truth, and the rebels ripe for destruction. The servants of the Lord will have timely intimation; and those that obey the voice of the Lord, and cleave to him, and hold fast his word,

will take the warning, and embrace the shelter, and none else; for those that are in Satan's trap are filled with such desperate malice and madness against every minister of the word, and against every child of God who dares to oppose or advance truth against their rebellious spirits, that they are like atheists, they will take no warning, nor give credit to any thing that shall be said. *The prophet is the scare of a fowler in all his ways; the spiritual man is mad because of thy great hatred.* These will be like Lot's sons-in-law; they will laugh, and lay down, till the flames of eternal fire rouse them the second time; or like king Zedekiah, who persisted in his rebellion till he saw the king of Babylon's princes in the gates of the city: then he fled; but the vengeance of heaven soon overtook him. Even in the chapel there hath been some of this cast, who have made a wry mouth, grinned like a dog, and even gnashed their teeth, while I have been insisting upon these things, which I believe in my conscience to be true and right, and that it is my duty to enforce them. But if they can gnash their teeth in the house of God, what will they do in the pains of hell? But they served Jeremiah worse than this, *for every one of them cursed him.* Jer. xv. 10. *They smote him.* Jer. xx. 2. Again and again (Jer. xxxvii. 15) they imprisoned him; they put him down into the dungeon, up to the neck in mud. They took counsel to slay him, but they could not beat the grace of God out of his heart, nor the truth of God out of his

his mouth: what he said came to pass, and none of his words fell to the ground. *Go away, stand not still.*

Remember the Lord afar off, and let Jerusalem come into your mind. This was a hint that they should go as far off as Babylon; and it was a caution not to listen to every lo here, or lo there, or to give heed to any of the lies and carnal reasonings of the false prophets which the devil would raise up in Babylon: for all that Satan wants is to drive God out of all our thoughts, as God complains. *How long shall this be in the heart of the prophets that prophecy lies? Yea, they are prophets of the deceit of their own hearts, which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.* Jer. xxiii. 26, 27. This is the work of the devil now; almost every house has got a politician in it, or an *enchanter*, or a *charmer*; and this tool of Satan is the snare and curse of the whole family; his work is to fill their minds and entertain them with the wonderful productions of this *age of reason*, and to bring in the fresh contents of every opposition newspaper, that by these means every thought of their hearts may be alienated from God, and be kept in captivity to the obedience of Satan: hence the exhortation, *Remember the Lord afar off, and let Jerusalem come into your mind.* For if I remember the Lord, I shall meditate on him, and on his wonderful works; and he will remember me,

and

and let me know it; my thoughts shall often meet with his; I shall be upon the watch, and be led to compare what I see with what I read; and this will lead me to consider what safety or protection he hath promised to his people, or where they may be hid in the day of his fierce anger, and how *to prepare to meet our God* in the way of his judgment, lest, *by coming suddenly, he should find us sleeping.*

And let Jerusalem come into your mind. Jerusalem had long been the throne of God; and the principal seat of the church; the church at Jerusalem, or on mount Zion, was the metropolitan church among the twelve tribes of Israel. *God loved the gates of Zion more than all the dwellings of Jacob;* and it was revealed from heaven, that although he had, for the sins of his people, despised his habitation by casting it down to the ground, *and that he remembered not his footstool in the day of his anger* (Lam. ii. 1), *yet he would choose Jerusalem again.* It would once more be the city of the living God, where Immanuel would appear, and make reconciliation for the sins of all his people, which are scattered throughout the whole world. Hence the prediction of the Psalmist, *If I forget thee, O Jerusalem, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I do not prefer Jerusalem above my chief joy.* But the law is now gone forth out of Zion, and the word of the Lord from Jerusalem; therefore we must look for Jerusalem, for the city of the great King, elsewhere. Coming to God the
judge

judge of all under his teaching, and to Jesus the mediator of the new covenant by faith, and to the saints in heart-felt love and affection, is coming to the heavenly Jerusalem; for all believers *are fellow-citizens with the saints, and of the household of God.*

To let Jerusalem come into our mind, in the language of the New Testament, is *to love one another*, to let the children of God have a place in our hearts and affections. And now to interweave their case with ours, the principal seat of the church of God in this day is Great Britain; for I believe there is but very little of the power of godliness elsewhere; nor is there much of it here. I have heard much of the wonderful success of the gospel in America; but I have but little faith in these good tidings. I have had letters from various parts of that country, and from many other countries also, and from the East and West Indies; and they all complain to me of famine, and I believe it. Gospel Jerusalem is now with us, and Zion is God's resting-place for ever: here (saith he) will I dwell, for I have desired it! therefore seek we the peace of the city, and pray unto the Lord for it, for in the peace thereof shall we have peace. *Peace be within thy walls, and prosperity within thy palaces; for my friends and companions sake will I now say, Peace be within thee; because of the house of the Lord my God I will seek thy good.* Blessed are those servants whom, when their Lord cometh, he shall find so doing; for they yet rule with God, and are faithful with the saints.

Some dream of a universal republic, as some former kings in France did of universal empire; but we are as secure from that as the word of the immutable God can make us. At the division of the Roman empire into kingdoms, according to the prophecy of Daniel, ten kings rose up in it about one and the same time; hence the empire is called a *beast*, and the ten kings the ten horns of the beast, which have all, more or less, in times past, pushed and fought in defence of the beast, and in defence of *popery*: and though this exact number ten hath not always been the same, but sometimes more and sometimes less, yet that was the number at the first division, and I believe it will be the same when God judges Babylon the great.

Some few years ago, if I conjecture right, there were eleven kings in the empire:—the king of Britain, of Denmark, of Sweden, of Poland, of Bohemia, of Prussia, of Naples, of Sardinia, of France, of Spain, and of Portugal; and although France and Poland are now without kings, yet there remain nine still. Whether there be any other princes that are crowned heads in the empire, I know not; but those above mentioned have borne the title of kings; this is well known among us. The pope is not included in this list, for he is the little horn before whom three horns fell, and ever since the popes have worn a *triple crown*. For so it is written—*After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and*

strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. vii. Daniel, in this vision, sees the Chaldean empire rolled round to Rome; the Baby-

lonian, the Median and Persian, and the Grecian, were, in vision, passed away.

He calls this *beast diverse from all the rest*, because of the ecclesiastical and civil power being interwoven together in the pope, the head of the beast, and because it had destroyed all the others. He sees the division of the empire into *ten kingdoms*; hence he says the beast had ten horns. Then he sees a *little horn* spring up among the ten; this is the pope, before whom three horns were plucked up: this alludes to the three countries conquered by Pepin and Charlemain, kings of France, who promoted the pope, and gave him these three countries for his patrimony, and on which account the popes of Rome have worn a triple crown ever since. The great words which this horn spake, alludes to the doctrine of devils, which the New Testament applies to him. At the head of this ten-horned beast he sits, and will till the Ancient of days comes, who is described in verse ninth. This coming of Christ is not to judge the quick and dead, but to take to himself his great power, and to reign universally in a spiritual way. The fiery stream attending him, will, according to the New Testament, burn the great whore with fire. The thousands that minister unto him, are those that embrace his truth; and those who stand before him to be judged, are such as have killed his saints, and is therefore called judging the great whore, avenging

the blood of his saints, and giving the murderers blood to drink. The books being opened, is intended to shew that he will proceed according to men's deserts, and execute the vengeance threatened, that his judgments may appear to be both righteous and true, which is what the living saints will applaud. His coming with the clouds of heaven, I understand of the invisible attendance of the ministering angels, together with the cloud of witnesses upon earth, which will attend him. Read, *and they heard a great voice from heaven, saying, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.* Rev. xi. 12. Daniel looks till the body of the beast was slain and given to the burning flame; this is Paul's man of sin, the wicked one, whom the Lord shall consume with the spirit of his mouth, and destroy by the brightness of his coming. And when this is done Babylon falls, and the kingdoms of this world become the kingdoms of our God, and of his Christ; and so Daniel says, *There was given him dominion, and glory, and a kingdom, that all nations should serve him.*

The latter part of the chapter explains the first. These great beasts, which are four, are four kings which shall arise out of the earth; which are the Babylonian, the Median and Persian, the Grecian, and the Roman. Then I would know the truth of the fourth beast, and of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had

eyes, and a mouth that spake very great things, and whose looks were more stout than his fellows. This is the pope; for it follows—I beheld, and the same horn made war with the saints, and prevailed against them. Which John describes thus: *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them.* Rev. xi. 7. And this horn is to continue until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Dan. vii. 22. This beast with his ten horns shall continue till the witnesses shall be slain; and then the Saviour will appear; and then judgment will be given to the saints; the prayers of the souls at the foot of the altar will be fully answered—Christ will avenge their blood on those that dwell on the earth; and reward the great whore as she has rewarded the saints, and the cup that she hath given to others shall be filled to her double. And then shall come on the universal reign of Christ. And so it follows—*Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints* of

of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time—which is 1260 years. And that is his time of duration, and the end of that date brings him to ruin; for the judgment shall (then) sit, and they shall take away his dominion, to consume and to destroy it unto the end. Dan. vii. 23—26. And then comes on the fifth kingdom, which is the kingdom of Christ, and this shall be the greatest empire that ever was in the world; and so it follows—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve and obey him. Hitherto is the end of the matter. Dan. vii. 27, 28. According to this prophecy, this beast and his ten horns are to continue till the universal reign of Christ. And when he comes, he will first destroy the beast, burn the whore with fire, avenge the blood of his saints, destroy them that destroy the earth, and set up his own kingdom, and all nations shall serve and obey him. Ezekiel is very clear upon this—he lived to see the overthrow of the Babylonian empire, when Belshazzar was slain, and Darius the Medean took the kingdom (Dan. v. 30, 31); and he tells us that there shall be three more overthrows, and then the rightful Heir of all things and of all kingdoms shall come. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall

not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him. Ezek. xxi. 26, 27.

It appears plain, from the word of God, that ten kings will be found in the Roman empire when Christ comes to set up his own spiritual and universal kingdom. This may be seen from the whole book of Daniel—the great image, or monarchal statue, shewed to Nebuchadnezzar in his dream, is plain upon this. The golden head was the Babylonian empire, and Nebuchadnezzar at the head of it; the silver arms and breasts were the Median and Persian; the belly and thighs of brass, was the Grecian; the iron legs, the Roman; the ten toes, the ten kings in it. The toes, part of iron and part of clay, shews that the kingdom should be partly strong and partly broken; this is to be seen now. And their mingling the seed of men, is the family compacts; and the intermarriages of one crowned head with another, to strengthen alliances; but these shall not cleave together, even as iron is not mixed with miry clay (Dan ii. 43): this is now fulfilling plain enough, and may be seen between France and Spain, and between us and others. Now observe, in the next verse, these ten toes are called kings, and during their reign Christ comes; for so it is written—*And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be*

be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Dan. ii. 44, 45.

Thus it is plain that, during the existence of these ten toes, or during the reign of these ten kings, Christ's kingdom is to be set up, which is confirmed by John in his Revelation. Christ styles himself the prince of the kings of the earth; Rev. i. 15. John is shewn a dragon with ten horns, Rev. xii. 3. These ten horns are said to be ten kings, Rev. xvii. 12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet (that is, they had no kingdoms in John's time), but receive power as kings, one hour with the beast* (that is, the pope and these ten kings shall receive their power as kings all together, at the same hour, or about one and the same time; they shall all rise up together). *These kings have one mind* (that is, are of one religion, they were to be all papists together, as in former times they all have been), *and shall give their power and strength unto the beast; submit their power to him, and engage their strength in behalf of him and his religion, as all of them have done, more or less. These shall make war with the Lamb, and the Lamb shall overcome them: they have all in times past persecuted*

persecuted the saints, but the saints still continue. And now mind what follows: *For God hath put into their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God should be fulfilled.* And then God will turn their hearts another way. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.* And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Read Rev. xvii. This is the word of the Lord; and as long as his word is true, so sure shall these kings and kingdoms stand, till Babylon is no more. Nor shall all the wisdom of this age of reason, falsely so called, ever make void one jot or tittle of God's word: for this age of reason is God's hour of temptation; and the wisest men in their own conceit in this age are the fastest caught in the devil's trap: they aim at the destruction of all the higher powers, but God aims at the destruction of rebels. We are not persecuted for religion, nor yet for conscience sake. If any are buffeted, it is in strict justice, for their faults. Therefore, reader, cease to hear the instruction that causeth thee to err from the words and ways of wisdom. Pay no regard to any preacher, either in church or meeting, who kindles the flames of rebellion, and breathes out rage, malice, and slaughter, against the civil rulers of the earth; for as sure as God communicates his spirit by the preaching of his gospel, so sure does the devil, that

that old rebel, traitor, and murderer, enter the hearts of men, by the reading of Tom Paine's books, and by the inflammatory discourses of such preachers. *They know not the thoughts of the Lord, nor do they understand his councils.*

Besides: what good can be expected from perjured men? Men that can make oath to be true and faithful to their sovereign, and then rebel against him, are in the same awful state of Zedekiah and all his princes, his priests, and his false prophets. What! can they swear in the presence of God that they will relinquish all claim upon the Bible, if they prove false or unfaithful? and can they challenge the omniscience of Heaven to find out the cheat, and defy him to avenge it? Can they bring themselves under every threatening, plague, and curse; under all the wrath, judgments, and indignation of God, and under the damnation of hell, and then stand up and preach, and call themselves the servants of God? The hand of God hath been seen upon some of these seducers already; and so it is upon some who are, and have been, seduced by them. You may rage and rail, and curse me, as long as you please; and you may send me a few more anonymous scraps of scurrility, rebukes, and blasphemy; but I still tell you, that you shall not escape the judgment of God: *they that Christ will keep from the hour of temptation, are those that keep the word of his patience.* This is his promise; and we shall see whose word shall stand, yours or his. And why is it called

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the word of his patience? Because he exercised so much patience in the preaching of it, under one of the vilest kings that ever reigned, namely Herod, who slew all the infants in Bethlehem, in hopes of killing him, by whom kings reign; and when the next monarch came to the throne, his enemies cried in ridicule, *Go, get thee out, for Herod will kill thee;* but he replied, *Go tell that fox, that I do cures to-day, and to-morrow, &c. &c.* And why did he call him a fox? Because of his cunning; and because of his unjust cruelty against the Lord's poultry. *How often,* saith Christ, *would I have gathered they children together, even as a hen doth gather her chicken under her wings, but ye would not?* Two thousand of these chicken the former fox, who was of the same family, had killed, and now sought the life of the hen herself; nor could they rest till they had killed both the dam and its young. Deut. xxxii. 11; xxii. 6. It was Herod and his men of war who arrayed Christ, mocked him, and set him at nought; and to all this the Lord alludes, when he calls it *the word of his patience*, and cautions us against being entangled by Satan in this hour of temptation.

Women, too, young and old, are breathing out slaughter against the ruling powers. Tom Paine and Satan have stuffed their heads full of politics. I think these had better guide the house, teach their children to read, and take in a little plain work. And old men, also, half in the grave and half out, can revile the gods, and speak evil of the rulers of the people.

people. These seem determined to act like Barabbas, ferment a spirit of *insurrection*. I believe the two thieves had some hand in this; and, if they had, they were honest, especially one of them, for he declared *that they suffered justly, and received the due reward of their deeds*. Luke xxiii. 41. But sure I am, that the god of this world must be awfully let loose upon us, when so many are trying to put *the foundations of the earth out of course, and to make the dark places of it full of the habitations of cruelty*. If civil magistrates are taken up in the lips of talkers, and become the table chat and scorn of women, the sport of children, and the song of drunkards, we may fear that God and religion will soon be the same; for if they honour not the king, they will soon tell us that they fear not God. And not a few, who eat the bread of the governors, are in this spirit of rebellion. These are like Ahithophel and Judas, eat of their masters bread, and lift up their heels against them. *But the deceitful, and him that loveth violence, my God hateth*.

Once more. It doth not appear, as some imagine, that civil magistracy will be destroyed when the universal kingdom of Christ is set up; for although it is said, *that the thrones were cast down*, yet it means only *the thrones of iniquity, which frame mischief by a law; these shall have no fellowship with Christ*. But the thrones shall then be established in righteousness, and be upholden by mercy. For the nations and kingdoms that will not serve Christ,
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shall perish; those kingdoms shall be utterly wasted, as those nations were that rejected Nebuchadnezzar's yoke. But as it is, the kings of the earth that shall hate the whore, and burn her with fire, it is plain that these kings will fight for the Lord against all those kings and kingdoms that fight against him for Antichrist. Moreover, when the fulness of the Gentiles come to Zion's light, *kings shall come to the brightness of her rising*; yea, it is added, *and kings shall be thy nursing fathers, and their queens thy nursing mothers*. Nor will the world be left without princes; for the Father's promise to Christ is, *that instead of thy fathers* (such as Adam, Noah, Abraham, Isaac, Jacob, David, &c.), *shall be thy children, whom thou mayest make princes in all the earth*. Nor shall the world be without officers, nor yet without tax-gatherers. *I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The Lord shall be unto thee an everlasting light, and thy God thy glory; thy people also shall all be righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time: Isa. lx. 17—22.* Let none of us listen to our charmers, our enchanters, and dreamers, who have got nothing in their heads but anarchy, nor any thing in their hearts but strife
and

and contention; for civil rulers shall rule, in defiance of all the unruly, till Christ comes to judge the world. *But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.* 1 Cor. xv. 23—26.

Thus I have shewed you, that those nations that submitted to the Babylonian yoke stood, and so shall that nation that submits to Christ and his word. Those nations that refused Nebuchadnezzar's yoke were destroyed; and those nations that refuse the yoke of Christ shall be utterly wasted. Those of God's professing people who obeyed the Lord's voice, and fell away to the Chaldeans, lived, and returned again; and those who obey the Lord's voice now, and keep the word of his patience, and be subject to the higher powers, shall be kept from the hour of temptation. The disobedient and gain-saying Jews fell by the famine, pestilence, and sword. And the unruly now, who are disobedient to God, refuse to obey his word, and resist the powers, shall be taken in this hour of temptation; and shall receive to themselves damnation.

Moreover, I have shewed you, that, from the time that the Jews fell away to the Chaldeans unto the time of their return to their own land, was
seventy

seventy years; and if the man of sin was revealed or manifested to the world, so as to be seen and known to be the son of perdition, in the year 606, as many affirm, it is plain, that as he is to continue but 1260 years, that from the time of the beginning of this hour of temptation to his destruction will be the same date; so that 67 or 68 years more will bring him to his own place: his time now is within the age of man. But the difference between the eastern way of reckoning and ours, or the difference which the solar and lunar years may make, I must leave to the learned.

When the Jews went into captivity, all the threatenings of heaven against Babylon were sent to Babylon after them in a book, which was to be read in Babylon, *and then it was to be bound up with a stone in it, and to be cast into the midst of Euphrates, and it was to be said, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.* Jer. li. 63, 64. This is repeated against mystery Babylon. *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* Rev. xviii. 21. There were some few even of the false prophets who imbibed Jeremiah's doctrine, and advanced it; but God's word in their mouth was neither a hammer nor a fire; and therefore these did not escape: *I am against the prophets, saith the Lord, that steal my word every one from his neighbour.* Jer. xxiii. 30. Hence the
flying

flying roll pursued these as well as the others ; for the curse was not only to enter into the house of him that sweareth falsely, but into the house of the thief also. Zech. v. 4.

The ministry of Jeremiah was to separate the obedient from the disobedient. *Therefore thus saith the Lord, If thou return, then I will bring thee again, and thou shalt stand before me : and if thou take forth the precious from the vile, thou shalt be as my mouth : let them return unto thee, but return not thou unto them. And I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee : for I am with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the band of the wicked, and I will redeem thee out of the band of the terrible.* Jer. xv.

19—21. The vile from the precious were to be known by their subjection or non-subjection to the higher powers. The highest ruling power then in the world was the king of Babylon, and God had made him so, though he was nothing but a poor pagan. Those that believed the word of the Lord, and fell to the Chaldeans, were the precious ; and those who rejected the word of the Lord, and fought against the king of Babylon, were the vile. These, and all the heathen nations that disobeyed the Lord, were doomed to destruction. To destroy these rebels afterwards was the work of the Lord ; and every one that held back his sword from them was to be cursed of God. *Curst be he that doeth the work of the*

the Lord deceitfully; and cursed be he that keepeth back his sword from blood. Jer. xlvii. 10.

I have had some of the same fighting against me as Jeremiah had against him. There was a knot of young wise men among us, who were great readers and admirers of Tom Paine; and when they became strong in the bonds of iniquity, Satan found access to their hearts, and by him they conceived no small degree of envy; and their malice and prejudice began to rise so high against me, that some of them could hardly keep silence in the house of God. My discourse on *the Books and the Parchments* exasperated them to the highest pitch of desperation and madness; and when that son of Belial came among you from Plymouth Dock, they then thought to seek revenge, or to avenge themselves on me; the secret leaven of malice and wickedness that had long worked within them boiled up, and ran over, the cockatrice eggs were broken, and out came the vipers. *He whose hatred is covered with deceit, his wickedness shall be shewn before the whole congregation.* Prov. xxvi. 26. God had shewn me this, nine months before it happened, in a dream, which I then told to Mr. Morgan and Mr. Winkworth. And at this time he gave me also another dream similar to the former, which shewed me what we were to do; God had then discovered the vile, and we were to separate them from the precious, while the Spirit of God, in the souls of the righteous, separated them from their affections:

fections: and what the Lord of life and glory foretold may be visibly seen in many of them at this day; namely, that they who abide not in the vine are cast forth as a branch, and are withered, and men gather them, that is, wicked men gather them into their company, and they are burned. In less than six months after the second arrival of the above-mentioned son of Belial, and after a second influence under his *alluring through the lust of the flesh and much wantonness*, not less than six persons were known to give themselves up to the sin of adultery, and are now gone over to the awful tribunal of God:—*the whoremonger and the adulterer God will judge.*

I know, at this time, several individuals, who lay near to my heart, and who have drank into this spirit of disaffection and rebellion, who are visibly smitten of God; the hand of God has gone out against two, in a way of providence, even till they wonder what can be the cause. I know the cause. Three more I know who are, or have been, under the arrests of divine justice in their consciences, and so smitten with the terrors of God, and at the same time cherishing rebellion and madness in their hearts, till their sleep has departed from them; and others have been smitten in other ways, and it must be so: for those who make to themselves crooked ways shall not know peace. Crooked ways are those ways that are contrary to God; and this is resisting his will, and resisting the ordinance of God,

and cherishing a spirit of rebellion against the very powers which God hath set up, and which protect us in the worship of God; and such can expect to fare no better than those who conspired with Absalom against David.

I am not alone in my testimony; I have two true yokefellowes, whose names stand at the front of this discourse, whom God hath set as iron pillars to resist this spirit of Satan.

God hath visibly mingled a perverse spirit among these opposers; and many who have longed for the overthrow, and have at times been almost ready to shout for victory, have hitherto been disappointed, notwithstanding all the mutterings and conspiracies which have taken place—and I know *they have erred in every work of theirs, as a drunken man staggers in his vomit.* Isa. xix. 14. And whatever it is to terminate in, whether in a pestilence, or what not, the promoters of it shall most surely fare the worst in it; and those who keep the word of the Lord's patience, shall be kept from ruin and destruction in this hour of temptation. And God shall shew you, in due time, whether this my work, or this my counsel, be of God, or of man.

Nor shall you ever run from this my testimony, for I am made manifest in your consciences; if you are sent to hell, as a favour of death unto death, I shall pursue you, and my testimony will stand against you, and you shall see me with the eyes of your mind, even there, as a witness against you:—

as sure as Moses accused the Jews in the days of Christ for their rejection of him, and as sure as the rich glutton in hell saw the beggar Lazarus in the bosom of Abraham. And if you are obedient to the word of the Lord, as a favour of life unto life, you shall acknowledge me to the end; for those that bear precious seed shall return again rejoicing, bringing their sheaves with them. I know where this my teaching, and this my testimony, came from, and I know it is of God; therefore remember that I have admonished you, cautioned you, and warned you this day. Thus I have complied, also, with the request of them who wished me so much to print it, which is what I did not intend; but as I had seven discourses to deliver so soon after the delivery of this, it cannot be expected that I could put it down just as it was delivered. And furthermore, as some persons wished me to publish the last Sunday morning's discourse, delivered from Dan. ii. 45, I have interwoven a few of the heads of that in this discourse, which must suffice for the present, as I have so little time on my hands,

